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SKETCH OF THE LIFE AND CHARACTER OF JONATHAN P. CUSHING, M. A.

PRESIDENT OF HAMPDEN SYDNEY COLLEGE.

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WHEN a man from the humble walks of life is enabled to overcome the barriers which poverty and want of funds throw around him, and finally holds a situation of such extensive influence as the Presidency of an American College; the history, step by step, of his progress, is of great value. It is calculated to stimulate others, similarly situated, to bold and vigorous exertion, and places before them an example from which they may learn how to fill important situations in society, with honor and usefulness to their country.

The Life and Character of President Cushing, if delineated by a hand capable of doing justice to the subject, would afford just such an example as we should desire; that of a man overcoming the obstacles arising from an early neglected education, and, by a course of regular, persevering diligence and virtue, attaining to a character and influence in society, far beyond the promise of his early youth.

JONATHAN P. CUSHING, President of Hampden Sydney College, was born in Rochester, New Hampshire, March 12th, 1793. His father, Peter Cushing, was a respectable merchant in moderate circumstances, who, although too much engaged in business to devote much of his time to the care of his children, sincerely desired that they should receive such an education as would make them useful members of society. Upon the mother, therefore, Hannah Cushing, devolved the delightful duty of implanting those seeds in the mind of Jonathan, which should in after years, bud and blossom into usefulness; and she was fully prepared for this duty. Reared in a Christian family, and herself a Christian, she earnestly desired that the seeds of truth and righteousness should be implanted at that early age, at which alone, she rightly believed, the impression would most probably be permanent. And although about the time that Jonathan reached his seventh year, she was removed from him "for a season," she contributed in no small degree to the formation of that full and upright character, to which he afterwards attained.

In 1804, when Jonathan was in his eleventh year, the death of his father placed him under the care of a guardian, who, it seems, was unfaithful to the pecuniary, and also neglectful of the moral and intellectual interests of his ward. This gentleman removed Jonathan to his farm in

New Durham, where, for about twelve months, he was constantly employed in the drudgery of the farming and milling business. Believing that his guardian acted improperly towards him in not sending him to school, Jonathan refused to engage any longer in that business, and therefore spent the next year in visiting the various mechanic shops in his vicinity, and learning in detail the minutiae of the different trades. In 1806, as his guardian manifested no interest in his improvement, he bound himself, as an apprentice to the saddler's trade, with Mr. Odiorne, an uncle of his residing in Rochester. This change in his condition, although apparently but a slight improvement, was of great advantage, in giving him constant employment, and enabling him to reflect upon his situation, and the best means of improving it.

There was nothing in Jonathan's childhood to distinguish him from the thousands that are born, live, and die, without ever rising above that station in society, in which their birth may have placed them. There was no uncommon thirst for knowledge; he was not fond of reading, but much given to meditation; he was very ingenious, and fond of making models of instruments which he had seen; he was an affectionate and dutiful child, and while at the saddler's trade, his conduct commanded the confidence of his superiors, and the affection of his equals. He perhaps exhibited more firmness of moral principle, than is usual for a boy in his situation, by avoiding those gross immoralities and vices, to which neglected youth are so much exposed. He retained a strong recollection of the counsel and advice of his mother; and desiring to walk thereby, he spent much of his leisure time alone, avoiding the society of his fellow-apprentices, and seldom joined in their sports. While serving his apprenticeship, Jonathan received the "six months' schooling" to which, by the laws of New Hampshire, he was entitled, in the town school of Rochester. This, although little, was sufficient, in connection with what he received during the life of his father, to awaken his curiosity, and excite an ardent desire to drink deep from the fountains of knowledge. He now began to look forward to a literary occupation, as a profession for life. The small stock of knowledge which he then possessed, he knew must be greatly augmented, but the means by which that object could be effected were not as evident; his guardian would render no assistance, and there was no one of whom he was willing to ask it. This was evidently a subject of constant meditation, and rendered him unusually thoughtful and reserved. Unable, however, to see his way clearly, but determined to effect his object, one day whilst engaged at his work, he suddenly rose from his bench and observed to his companion, "I am determined to have a college education if it costs me forty years of my life to obtain it." From that time his resolution never forsook him; although the way was dark before him, his energy and perseverance were equal to the difficulties to be surmounted. By extra work he purchased the remaining portion of his time, and went immediately to Phillips Exeter Academy, at that time the best and most flourishing academy in New Hampshire. Mr. Cushing entered the academy in September, 1811, at the age of eighteen, and remained there eighteen months; when, from ill health and the want of relaxation, he retired to his native village and taught school for about the same length of time. He then returned to the academy and completed the regular course of studies. He supported himself, and paid the greater part, if not all, of the expenses of his education by the profits of his trade, at which he worked a portion of every day during the time he stayed at Exeter. Mr. Cushing was more distinguished at the academy as a popular commander of a military company than

for the ardor with which he pursued his studies or the accuracy of his acquirements. His military talents brought him to the notice of Gov. J. T. Gilman and his brother, residents of Exeter, who rendered him a good deal of assistance by their advice and direction. His health failed him while here, from sleeping one night in damp sheets, and it was supposed by his physicians that he was threatened with pulmonary consumption. Whether his lungs had actually taken an inflammation was not so evident; but a prescribed course, he was told, if followed, would settle the point; if the disease had already seated itself, this course of medicine would rapidly hasten his end, if the reverse, he would soon be relieved. He observed that he was willing to make the experiment, for, said he, "I am determined to have a liberal education, or die in the attempt."

In September, 1815, Mr. Cushing entered Dartmouth College, and joined the junior class, but was found deficient in some of the preparatory studies. Having these to bring up in connection with his regular class exercises, he failed to attain a high standing in his class. "He wanted confidence in his preparation for class exercises," says a class-mate, "which very much injured his appearance at recitation, although his standing was above mediocrity in a class of forty-five." He graduated in August, 1817, but did not receive a class appointment for commencement, although that honor was conferred upon about half of the class. His want of confidence, retiring manners, the short time he was at college, and the time consumed by an attendance upon the Medical Lectures, in connection with his deficiencies on joining college, and his ill health, were perhaps the causes of the loss of this distinction. A class-mate, and afterwards a colleague of Mr. Cushing in Virginia, says of him while at college, "He was highly esteemed in the class as a man of sound judgment, manly and dignified in his deportment, beyond the customary standard of young men in college. He maintained a high degree of self-respect without display, and in regard to the public relations of the college, which during our last two years were particularly trying both to the faculty and students, I recollect his observations were much thought of, and his judgment appreciated by those better able to appreciate them than his fellow-students. His knowledge of men, and ready insight into character, which distinguished him in Virginia, was an early characteristic; and I remember to have heard that this trait was noticed by his Preceptor at Exeter Academy, and led to his being charged with duties which tended still more to cultivate it. His character as a scholar in college, was distinguished rather by sound judgment, and clear, practical views, than by brilliancy and the more showy qualities of genius. Manliness, maturity, and comprehensiveness, marked his understanding and judgment, gave him firmness and consistency, where more discursive minds were often fluctuating, and imparted to his opinions on all subjects, upon which he was called to act, a high value even in his early years."

Sedentary habits and neglect of exercise had so enfeebled Mr. Cushing's health while in college, that as soon as he graduated, he was advised to proceed to the South, as the only means of restoring it. Among other letters of introduction which his friends proffered him, was one to the Rev. Dr. John Holt Rice, then Pastor of the 1st Presbyterian church in Richmond, Virginia. Being much pleased with Dr. R.'s family, he was spending a few days there when he learned that there was a young man in town from the North, confined to his bed by sickness. It was enough for Mr. Cushing to know that the young man was sick, and without friends, (although entirely unacquainted with him,) to insure any attention which

it was in his power to render ; but after a visit, and finding that they were both strangers in a strange land, natives of the same State, and alumni of the same institution, they became warm friends. This young man had a short time previously been appointed a Tutor in Hampden Sydney College, but from ill health had been unable to proceed to the field of his labors. Being very anxious to retain his situation, he solicited Mr. Cushing to occupy it for a few weeks, until he himself should be restored to health. His solicitations, seconded by the influence of Dr. Rice, (which in that short time had become great,) prevailed over Mr. Cushing's objections. He accepted the situation, and arrived in Prince Edward on the 1st of November, 1817. Alas ! how often and how suddenly too, are the expectations of man blasted ! Scarcely had this brief time elapsed, when the young man was removed from the uncertainties of time, to the realities of eternity. Having no longer a claim upon the Institution, Mr. Cushing was desirous of breaking the connection which then existed. Before the end of that session, he had several times determined on that step, and on one occasion, had taken a seat in the stage coach for Charleston, South Carolina, but was prevailed upon by the solicitations of the Rev. Dr. Moses Hoge, the President of Hampden Sydney, in whom he placed the greatest confidence, to remain. His reasons for wishing to leave his present field of labor were certainly deserving of consideration. He felt unwilling to spend his time and talents teaching in Virginia, when he had reason to believe a residence in a more southern clime would contribute more to the restoration of his health, and also allow him more time to devote to the prosecution of the studies of the legal profession which he had chosen as his occupation for life. And more than this, he felt assured that the assiduity and energy with which he had engaged in the pursuit of knowledge could not be recompensed by the small sphere of usefulness which he supposed was then open before him. Hampden Sydney, at that time, was but little known, and had but little reputation as a college. Attached to it was a theological school, to which the time of the President was in part devoted. In fact the college was considered by many more as an appendage to, or preparatory school for the students of theology, than as an institution to which young men could resort, and learn the arts and sciences, which should fit them for practical life. There was but a small number of students, the college buildings were cold and uncomfortable dwellings, and there was but the name of a library and apparatus. Moreover, there had been no graduates from the institution for a number of years, and the degrees, when conferred, were not respected at other institutions. Such was Hampden Sydney when Mr. Cushing found himself, almost without his consent, a member of its faculty. So unlike the literary institutions with which he was acquainted, that it was with considerable reluctance he accepted the pressing invitations of the trustees to continue in their employ. "It had, however, one recommendation which, with Mr. Cushing, outweighed many defects. It was a seminary of learning, where he could gratify the strong passion of his soul for acquiring and communicating instruction, more delightful to him, as he often said, than food to a hungry man." Feeling that he was now permanently connected with the college, his course was speedily marked out. He prevailed on the trustees to adopt a plan for the reorganization of the institution ; having regular classes and fixed studies to each class ; at the same time the course was greatly enlarged. A new and more rigid system of discipline was introduced, and the interference of the trustees with the decisions of the faculty, except upon extraordinary occasions, and at the regular meetings

of the board, was dispensed with. At his instance also, the theological department was severed from the college, and an understanding effected, that the officers of one institution should have no connection with the instruction of the other.

It must not be supposed, however, that he was opposed to the seminary; he was very favorable to it, as was evident from what he did for its success. He thought that it would be much to the interest of both institutions, if they could be separate and distinct, and even situated a short distance from each other; their history thus far proves conclusively that he was right; and one great obstacle to the prosperity of these institutions, has arisen from their contiguity.

Mr. Cushing's health, from his residence in Virginia, rapidly improved, and in a very short time (so great was the change effected by the climate) that he was able to perform as much literary labor as any one, and with but little fatigue. With the exception of the month of August, 1818, when he underwent the acclimating fever, his health did not compel him to omit his regular duties until a short time before he died. The first year of his connection with college, he had to perform all the duties of the classical and mathematical departments. In January, 1819, when a professorship of chemistry and natural philosophy was established, he was unanimously elected to fill that chair. This flattering testimonial on the part of the trustees, of his qualifications, and of the confidence they placed in him, was adapted to deepen his interest in the welfare of the college, had any thing been wanting; but those who knew him know well, that the zeal and energy, with which he undertook and prosecuted any plan for the accomplishment of good, required no stimulus.

The philosophical apparatus was so small and imperfect, that it was impossible to illustrate even the elements of the sciences, and the college funds would not enable the trustees to devote any thing to its increase. It was, however, absolutely necessary that it should be much augmented, and Mr. Cushing determined to devote all the proceeds of his office, over and above his necessary expenses, to the accomplishment of this object, and await the ability of the trustees to reimburse him. This plan was pursued until a few years before his death, when the circumstances of the college were changed. To effect in part the wishes of the faculty, it was proposed to raise \$15,000 by subscription. This plan which, I understand, he suggested to the trustees, he was the principal means of accomplishing, and by it was enabled to raise a centre and one wing of a large college edifice, and a commons hall. In the summer of 1820, upon the death of Dr. Hoge, the President of Hampden Sydney College, Mr. Cushing was appointed president pro tempore, and in the fall of 1821 he was almost unanimously elected to fill the vacancy. He did not desire that office, and used his exertions to secure the services of another, of whose qualifications for the situation he felt well assured; in his acceptance of it he was actuated by a sense of duty, as his own communications show. In a letter to a friend shortly after his election, he says, "The election of president was, as you anticipated, although wholly against my wishes and frequent remonstrances. It would have been more gratifying to my feelings, (for I had not the least desire to be promoted,) and perhaps it would be better for the institution, if I had been permitted to remain simply as professor of chemistry and natural philosophy. But such were the public feelings, and the peculiar situation of the college, and the unanimity of the trustees, and solicitations of the students, as induced me to believe that it was my duty to accept the appointment, and look to Divine Providence for assistance and

direction in an undertaking of such great responsibility." He thought too, that he had reason to fear his physical ability was not sufficient to bear him up under the duties which would devolve upon him; for in the letter informing him of his appointment, he was requested "besides the general superintendence of the institution, to take charge of the departments of metaphysics, ethics, government, rhetoric, and the physical sciences." "From the election of Mr. C. to the presidency until his death, the events of his life were little more than a series of efforts the most judicious, untiring, and self-sacrificing, to foster the interests of the institution over which he presided." Happy in the possession of a wife worthy of his affection, he endeavored to diffuse peace and happiness to all around him, and had his lot been cast in a more humble sphere of life, we should have found in him the same incentives to useful exertion. But feeling that his influence was extensive, and his sphere of usefulness greatly enlarged, Mr. Cushing determined to employ it in the cause of literature and the college. Under the efficient system of organization which he introduced, the character and standing of the college rose rapidly. There were annually graduated a respectable number of students, and large numbers of young men resorted thither to gain that knowledge which they would otherwise have sought in our Northern colleges. He speedily obtained a standing *ad eundem gradum* for the graduates of Hampden Sydney at other colleges without examination, and by the introduction of public exercises at the examinations, and commencement, a good deal of information was diffused among all classes of the surrounding community. As yet there had been but one professorship established, and that, in connection with the president's chair, was occupied by Mr. Cushing. It was necessary to establish other professorships, to increase the number of officers, and to present such inducements as would command the services of men of acknowledged talents; houses for officers were wanted, and another wing was to be added to the college building. These objects were effected, but the means of defraying the expenses incurred were to be obtained. The legislature of the State was annually appealed to, to relieve the necessities of a highly valuable, but suffering institution; but those petitions were vain! That body was unfriendly to it. Mr. C. proposed to try once more the liberality and munificence of the adjacent country, and it was determined to raise \$30,000 or nothing. If the trustees considered his previous project as a visionary scheme of youth, they now believed, from this proposition, that his imagination had usurped the place of his reason, and that he talked of pounds, when he should have thought only of pence. President Cushing again undertook to get the money subscribed by his personal application. This he effected in 1830. In begging he would not permit any one, however friendly he might be to the college, to give, if there was any probability that, by so doing, his circumstances might be straitened, or if he was in debt; for he truly considered that justice comes before generosity. The result of President Cushing's exertions for Hampden Sydney was such, that in a short time its faculty, and course of studies, its privileges and accommodations, were equal to any in the Southern country. The opening of the halls of the University of Virginia to students of almost every degree of preparation, prevented Hampden Sydney from enjoying that patronage which it so well merited, and which it would otherwise have received. Notwithstanding this, the number of students during his presidency averaged over a hundred.

President Cushing's operations were not confined solely to the college; his object was to do the greatest amount of good during the short space of

time which he believed was allotted to his pilgrimage on earth. When an opportunity presented itself, he was always ready to give a helping hand, and if none was presented, he would endeavor to make one. A number of young men were induced to remain at college as resident graduates, and others resorted to the neighborhood to study the professions; these together with those gentlemen already established in business, and the officers connected with the theological seminary and the college, if brought together, he thought would be mutually improved. For this purpose, in connection with his friend Dr. Rice, he succeeded in forming a literary and philosophical society, where by the collision of mind with mind, information might be elicited, and facts communicated, which should excite in the younger members and visitors a desire for greater advancement in literature.

The system of common school instruction in Virginia, was a subject in which President Cushing took a deep interest. He became intimately acquainted with it as conducted in a large portion of the State, and saw that it was extremely defective. Little or no attention was paid to the qualifications of the teachers, and the parents of the children seldom took sufficient interest in the subject to visit the schools, and become acquainted with their internal organization. The occupation of teaching was in low repute, and very few young men of Virginia, who were qualified, would engage in that occupation; hence their teachers were generally procured from other States. President Cushing was very desirous to see a change in the minds of the people upon this subject, and exerted himself on all occasions to watch its pernicious effects, and endeavor to reorganize the whole system. As a valuable instrument for effecting this grand object, he succeeded in establishing a society, or "Institute of Education," which should, through its orators and essayists at the college commencements, endeavor to arouse the people from their lethargy upon the subject of common schools, point out its importance, and its defects; lay bare the root of the evil, and show how it might be removed. Mr. Cushing was the president of the society during his life, and there can be no doubt but that much good was done by it.

Although President Cushing was a native of another State, Virginia was the land of his adoption, and he was very anxious to see it hold that stand in every respect to which he thought it entitled. Its histories were extremely imperfect; in fact all of them combined do not contain a complete compilation of those facts, or a correct delineation of those characters, for which that State is so justly celebrated. It was well known that many of the public documents were lost in the confusion incident to the invasion of Richmond during the war, and that those which remain were in a chaotic mass. It was equally well known that there were a number of old manuscripts scattered throughout the country, bearing upon this subject, and many old persons who could give a great deal of valuable information; both of these sources of history were rapidly disappearing, and there was no means of securing the information which they possessed, but by an association formed for that purpose. President Cushing therefore suggested a plan which, in connection with others deeply interested in this subject, was matured in 1831 into the "Historical and Philosophical Society of Virginia." He was elected second vice president, and was appointed to deliver the first anniversary address, which was published in the first volume of the society's collections, and is the only published composition of his, of any importance.

In the prosperity of Hampden Sydney, President Cushing continued to feel the deepest interest. Although repeatedly solicited to accept the pre-

sidency and offices of other institutions, better endowed, and where his labors would have been much lighter, he refused them all, believing that it was his duty to remain where he was. In 1832, thinking that the trustees were dissatisfied with the course of his administration, he resigned his situation into their hands; but they immediately re-elected him, and told him that, should he leave the college, it would receive a shock from which it could hardly recover. He consented to remain, but his labors were so arduous that his constitution could not stand under them. In a letter to a beloved sister, he says, "I fear old Hampden Sydney has quite too large a share of my affections; it has too long, yes, my dear M., too long been an idol with me, and I cannot tell why, unless it is that it has caused me so many anxieties and troubles—almost cost me my life. But I have the satisfaction of believing that my labors have not been wholly in vain."

Although President Cushing's health from the time he came to Hampden Sydney had never been robust, yet it was sufficiently strong to enable him to discharge the onerous and arduous duties of his station with success. Sometimes near the close of the session, the labors of the laboratory would be too heavy for him, but the relaxation of the vacation would soon relieve him. In October, 1834, from an excursion to the mountains of Virginia he returned with such an appearance of established health, that his friends believed that his constitution had entirely recovered from the shock which it had received in his early life, and anticipated for him years of health and happiness. Late in November, however, he contracted a slight cold, attended with a hacking cough. It was so slight that it caused no uneasiness to himself or his friends, and did not prevent his regular attendance upon his classes; although the corrosive nature of the vapors in the laboratory evidently increased his indisposition, he was unwilling to discontinue his duties upon that account. By the time of the Christmas recess, his indisposition seemed to increase more rapidly, and to enable his system the more easily to rally, he spent the recess in visiting his friends who resided near the college. On his return, however, an unexpected exposure to the inclement weather, (for which the winter of 1834 was very remarkable,) so aggravated the symptoms of his indisposition, that he was unable to resume his duties, and was compelled to remain closely housed. He was unable, on account of the unusual severity of the season, to enjoy horseback exercise, which had formerly been of the greatest benefit to him; and his disease, notwithstanding all the aid which medicine could afford, pursued an almost uninterrupted course. About the last of March, his situation and symptoms were such as rendered, in the opinion of his physicians, a trip to the West Indies necessary. President Cushing was unwilling to resort to that step, for, notwithstanding the sanguine expectations of his medical friends as to the result of such a voyage, he himself believed that, as the liver and stomach were as much the seat of disease as the lungs, change of air would be of but little advantage. He submitted, however, and on the 2d of April, accompanied by his wife, left home in his carriage, intending to proceed as far as Charleston, South Carolina, by land, whence he would complete his journey by water. His parting advice and directions to his class, who had assembled at his room to take leave of him, his remarks to his friends who called to see him, his farewell to his children and servants, were such as to convince them that he had no expectation of meeting them again on earth, or of beholding that institution which had grown up under his fostering hand. Leaving all those objects which were so dear to him, at first affected his spirits, but quickly recovering himself, he said, "I am done with all these things for ever, but I can

and do freely commit them to the care of that kind Providence which has heretofore blessed and prospered them." As they passed from their home, in view of the college where he had labored so devotedly, he observed Mrs. Cushing weeping on his account, and remarked to her, "You ought not to be distressed but to be very thankful to God that he has supported me so wonderfully through this trying scene." From the time of his departure, he surely, but almost imperceptibly, declined, yet his usual cheerfulness and composure never forsook him. He was too weak to read, or even to converse for more than a few moments together, and as they proceeded on their way, his wife would read to him from the Bible. She was about to commence one of the Epistles, when he observed that "he much preferred to hear the Saviour's own words," (referring to the Gospels.) He sensibly felt that he was travelling to his grave, and seemed surprised at his composure, in anticipation of an event so solemn. He observed, in conversation upon this subject, that he did not know whether his calm state of mind arose from the nature of his disease, or from resignation to the Divine Will, and was sometimes a good deal distressed, lest the former should be the case. He spent much of his time in reviewing his past life, and reflecting upon the loving kindness and tender mercies of his dear Redeemer; and upon such occasions would frequently remark, "Oh! what an unfaithful servant I have been—how undeserving the rich blessings which a dear Saviour has conferred upon me!" His great physical debility would not permit him to travel more than ten or fifteen miles a day, and he was thus compelled to stop at any house which should be near where his strength began to fail. Although among strangers upon whom he had no claims, he received every attention which sympathy or the strongest affection could dictate. How pleasant must it have been to him to reflect that his hospitality to strangers, and to the sick, should be so fully rewarded while here, and at a time too, when he stood so much in need of it. Whenever he left those kind strangers, who "when sick took him in," believing that he should never see them again on earth, he would give them the parting advice of a dying Christian. While in health, President Cushing was particularly fond of the society and conversation of Christians, and in sickness this characteristic of the renewed heart was greatly increased. The attentions of the clergy, which were cheerfully paid him wherever he stopped, were particularly gratifying. The education and improvement of youth were subjects of undiminished interest to him, even to the close of his life. So strongly did he manifest this, his ruling passion, that weak and low as he was, in one instance he requested an interview with the little boys of the house where he stayed, that he might give them such advice as was suitable to their years and situation. While at Oxford, North Carolina, an instructor called on him to converse with him upon those subjects. After talking until he was exhausted, Mr. Cushing concluded by saying, "My strength will permit me to say no more now, but if it be the will of God that I return here, we will exchange views, for whenever I see youth I remember that they are the youth of my country, the youth of my God." While at a public house twenty or thirty miles distant from Raleigh, he was so low that it was not expected he would leave the place alive. The kind family with whom he was staying, having assembled at his request for family worship, and among them some irreligious persons; although exceedingly weak and feeble, he talked to them for ten or fifteen minutes. A minister, writing, says, "It was indeed a most solemn time; every eye dropped tears, and every heart was filled almost to overflowing." During these remarks Mr. Cushing observed,

"I suppose I have valued human learning as much as any one ever did, but 'I count it all loss, in comparison of the knowledge of Christ Jesus my Saviour,' and if I die to-night, I commit myself into his arms." To a pious lady he observed, "I feel both ready and willing to go at whatever time my God may see fit to remove me hence." Again he continued, "I disclaim all merit in myself, my trust is alone in my Redeemer." He spent much time in prayer, and when alone prayed audibly. One of his last petitions to the throne of grace which was overheard, was in behalf of his dear children, and the officers and students of Hampden Sydney College. On Wednesday the 22d of April, the weather being mild, and he appearing to be somewhat better, he determined to proceed still further south; and on Thursday evening he arrived in Raleigh, North Carolina. That night there was an evident change for the worse in him; the next day a physician was called in, and Mr. Cushing requested him to state candidly what he thought of his situation—and was answered "that he might be taken away that night, or he might survive until morning." He then addressed himself to his wife, told her what the doctor had said, and even *in that hour, thinking more upon her affliction than his own*, he said, "Do not be too much distressed, my dear! for your sake I could wish to live a little longer;" but he did not seem to desire life from any other consideration; as was evident when his wife observing to him that she hoped he could still commit himself to his Saviour, he immediately replied, "Oh yes!" The change which had taken place in his breathing, evidently showed that death had already commenced its work, but he lingered until the next day, in the severest pain and suffering. Although his trials were great, he neither murmured nor complained, but bore them all with Christian fortitude and resignation, like one who had learned "that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Shortly before his death, his prayer was, "Lord, have mercy upon my soul! for without thy mercy I know I shall be for ever lost!" All pain suddenly left him, and about 3 o'clock A. M., April 25th, 1835, having just completed his 42d year, his spirit took its flight to the God who gave it, leaving the body so calm and peaceful, that he appeared as if going to sleep. So dies the Christian, and so may we die!

His work on earth was accomplished; the heavenly mansion was made ready for him, and he was prepared for it by Him who has gone not only to prepare a place for all who truly love him, but has promised to come again and receive them unto himself. In humble reliance upon Him "who keepeth all the bones of his saints," President Cushing was interred in the burying ground at Raleigh. Far from the place of his nativity, the home of his adoption, the scene of his devoted labors!

Yes! that form and countenance, so commanding in dignity and manly beauty, as to strike and win strangers, which did proportionably interest friends who knew well that the noble exterior presented a faithful but faint index of the mind and heart within, now rests among strangers! That eye, so brightly evincing the heaven-implanted principles of the soul which animated it, is now closed; that voice which so naturally conveyed accents of kindness and benevolence to all, and which in the social circle swayed every heart, will be heard by us no more, until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality!" "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Here would we rest our hope, for it is here alone that consolation is to be found, or submission to the

will of God, "who doth not willingly afflict nor grieve the children of men."

As president of a literary institution, Mr. Cushing occupied a station for which he was admirably qualified. The duties which devolve upon such an officer, and the qualifications necessary to the proper discharge of those duties, can be fully known by those only who have occupied that responsible station. The offices which he sustains to the young men placed under his care, to be faithfully discharged, must be deeply felt. As a father and guardian, as a friend, director, and governor, he must have a well balanced mind, a thorough acquaintance with practical metaphysics, and caution and discretion in the exercise of authority; together with a deep and lasting impression of the responsibility of his office. Such, I believe, was the view President Cushing took of his situation, and by conducting the college upon such principles, he secured the respect and confidence of all concerned. In directing the studies, both public and private, of the students, he would always adapt his remarks to those stimulated by a restless ambition, as well as to those who were insensible to any stimulus. It was always his object to conciliate the affection and esteem of the students, and persuade them to proper principles of action rather than by the exercise of authority to force them to the same. When disorder or difficulties occurred among the students, he would endeavor to convince them of their error, and persuade them to an opposite course of conduct; if it became necessary to exert his authority, it was done with firmness, yet with mildness and discretion. If the guilty did not see the justice of his decisions, he listened to their remonstrances, and if he still remained firm, it was because he had founded his opinion upon mature deliberation. When called to inflict college censures, there was an air of dignity and solemnity in his manner, at the same time there was so much feeling exhibited that the guilty would not unfrequently shed tears of penitence and remorse.

As a disciplinarian, President Cushing had few superiors. He possessed that great secret of good government, knowing when, and in what manner to exert authority, to produce the greatest effect. He had accurately studied human nature, and knew well how it was modified in an assemblage of young men. Hence it was by considering the students as gentlemen, and treating them as such, and by an affectionate and conciliating manner towards them, that he was enabled to preserve order and harmony among them. So successfully did he govern, that I have understood, during the first year of his administration, it was not found necessary to call one student before the faculty on account of disorder. A similar case had not occurred for years before. Although by nature President Cushing was a man of quick and very excitable passions, by constant watchfulness he was enabled to subdue them and keep them under almost perfect control. No one from the time he came to Virginia ever saw his temper get the better of him. On several occasions during his presidency he came into collision with some members of the board of trustees, whose ideas upon college matters were rather antiquated, and when those opposed to him would, in the heat of debate, become violent and quite insulting in their language towards him, he would remain so perfectly calm that a spectator could perceive not even a change of countenance. And I have often heard members of the board who were present, observe that they could not see how any one, possessing the affections common to man, could remain so much without resentment, for in his reply to those who had treated him thus, he was remarkably courteous and polite.

President Cushing's influence was not however confined to the college; he exerted himself to diffuse information among the great mass of the people. Being ardently attached to our civil and political institutions, and believing that our form of government could not be supported without an enlightened community, he endeavored to awaken the attention of the intelligent part of society to the importance of the subject, and to encourage the prosecution of such measures as were calculated to diffuse the principles of knowledge and religion. At his own expense, he educated a goodly number of young men, whose parents were unable to afford their children that privilege, and some of them are already occupying honorable and useful stations in society. He eagerly engaged in all the benevolent societies of the day. He was particularly attached to the temperance reformation, and was one of the vice presidents of the first Virginia temperance convention.

As a professor and scholar, President Cushing deservedly ranked high. His early education was very defective, and when he came into public life, he exerted himself to the utmost to obviate this deficiency. From the time he commenced a regular education until his death, he was a laborious student. He extended his acquaintance into almost every department of literature and science. Whatever knowledge he obtained he thoroughly digested; facts gleaned from observation and experience were regularly classified; order and system pervaded his mind, and he thus had a perfect command over all his acquisitions. He considered time as a talent too precious to be suffered to pass unimproved, and having a capacity for high attainments, he proved faithful to the sacred trust. He did not exclusively devote himself to the studies of his chair, although they were many and laborious, but believing that a president was incapable of judging of the qualifications of the professors, (and therefore wanting in one of the requisites of his station,) unless acquainted with their departments, he kept up with the improvements in every department of a liberal education. His lectures on the subjects of his departments, showed that he was extensively read, and had accurately studied them; every thing which could be brought to bear upon them, and which would contribute to their elucidation was promptly used. They were annually subjected to a rigid examination, and modified and changed according to the latest discoveries and improvements. His manipulations in the laboratory were neat and perspicuous, and all his class experiments were particularly selected and very appropriate. He possessed the talent of imparting instruction and varying his manner to suit the mind and preparation of the pupil in a remarkable degree. By watching the countenances of his class during lecture, or at an examination, he could very generally tell who understood the subject and who did not. Hence when students passed from him with his recommendation, they very seldom disappointed any expectations formed from his statements of their scholarship. He had in contemplation a work on ethics, and had commenced the arrangement of the materials just before his death. It is to be regretted that his papers were left in such a state that no use can be made of them. In addition to his other duties, President Cushing was accustomed to deliver weekly lectures to the students, on the Bible, and subjects intimately connected with it. This was his usual practice during the greater part of his presidency, and they exhibited a knowledge of that sacred Book, which very few persons except the clergy ever attain.

To a stranger, President Cushing might appear to have a mind rather slow in its operations; but a more intimate acquaintance would prove him

to be of quick conception ; although believing the mind to be of limited capacity, and therefore liable to err, he was slow in expressing an opinion. He was a man of great observation and quick discernment. He studied human nature so thoroughly, and understood the workings of the mind so well, that, as I have heard students remark who have been called before him for misdemeanors, he could tell a man's thoughts before he himself was aware that they were in his mind.

But it was in the mild and mellow light of the domestic circle, that President Cushing shone with the greatest brilliancy. In 1827, he married Miss Lucy Jane Page, daughter of Carter Page, Esq. of Cumberland county. Three children crowned the joy of their union, two of whom with their bereaved mother now live to mourn their irreparable loss ; and also to adore the goodness of that God who made it their happy lot and high privilege, to participate and enjoy for a season, alas ! too brief, the devoted love, and by them, the never to be forgotten example of such a friend, such a parent ! As a husband, President Cushing was uniformly amiable and affectionate. During the eight years of their union nothing ever occurred to mar their happiness, or to cause any other emotion than that of joy, that their lots had been united.

He was a Christian father to his children, and earnestly desired to conform their infant minds to the model given us in the Bible. Every way in which religious instruction could be imparted was readily adopted. He was particularly anxious to teach them to be benevolent, and for this purpose whenever an object was presented for aid, he always gave his children a small sum to contribute. His attachment to friends was warm and ardent. He was a friend in need ; perfectly candid and sincere, and when consulted as a friend, no one could ever say that he deceived them by false appearances. If he professed regard he felt it, if he made overtures of friendship they were sincere. There was no dissimulation or artifice about him. He was open and frank in his manners, and very hospitable in his mansion. His house was always open for the accommodation of all. It was enough that a person was a stranger, or in distress, to secure his attention and services. He desired to benefit and befriend all, and no matter what might be the person's station in society, if he could assist him, it was readily and cheerfully done. He was truly the widow's friend ; it was indeed a pleasure to him to wipe the tear from the widow's eye, and console her in her bereavement.

But we must now pass to the character of President Cushing as modified by the Spirit of grace. Although young when his mother died, he well remembered much of the good advice she gave him, and the solicitude which she manifested for his spiritual welfare. He was regarded as a very moral boy, and seems to have been early impressed with serious ideas of religion. At Exeter Academy he became acquainted with a very interesting and intelligent young lady, and was strongly attached to her. Their affection was mutual, and her death, which occurred before he left the place, we have reason to believe had no little effect in impressing more deeply his religious sentiments. "While at Exeter," says a class-mate, "I recollect asking respecting his choice of a profession, and alluded to his martial habits and inclinations. He remarked that he should have nothing more to do with war, and added with great appearance of sincerity, if I was prepared for it I would study theology, but I am unworthy, and know not what I shall do." Shortly after he was connected with Hampden Sydney College, he expressed a desire to leave the place and enter upon the study of theology, and at a late period of his presidency he said, "If I

had that abiding sense of God's presence, and could see clearly that I could be more useful in the ministry than in my present situation, I would immediately change my profession." From his repeatedly expressed desire to enter the ministry, it would seem there must have been some change of heart even in his early days, although he did not become a member of the visible church of Christ. The Bible from his youth was his constant study, and in college, in his family, and in conversation, he would make such remarks and give such advice, that all who *knew* him believed him to be under the influence of the gospel.

When Mr. Cushing was elected to the presidency, as his early history was not known, and not being in the ministry, which was believed by some to be indispensable to fill the office, his elevation created him many enemies in the surrounding community. Hence slander and envy were employed by those who found that he thought for himself, and would be ruled by no party, and by those who saw his greatness and were unwilling to acknowledge it, to destroy his character and sully his reputation abroad. Not being a professor of religion, innumerable reports were circulated, accusing him of deistical and socinian principles, and of every other heresy which the tongue of the slanderer could invent. Although full credence was given to these reports by those who did not know President Cushing, and by some who did, but who were unwilling to see a man of his age, (he was elected president of Hampden Sydney College at the age of 27,) enjoy so honorable a station, he remained perfectly indifferent and unmoved by them, and would take no steps to contradict them. Even in his confidential letters to his friends and relations, he never says one word about them, but begs of them (to use his own words to a sister in 1822) "to humble themselves before the living God, to embrace the religion of the Lord Jesus Christ, and secure an interest in his atonement." In a letter to an intimate friend preparing for the ministry, (dated 1820,) he says, "To see a young man preparing himself exclusively for the service of his Creator, is one of the noblest objects of which the mind of man can conceive. I wish I could say that I feel myself prepared for the same pursuit. It becomes us as sons of Rochester to use our greatest efforts to supplant error and promote true piety there." In a letter to a sister who was just recovering from a severe illness in 1819, he says, "We ought to act as becomes beings who will have to render an account to the Author of our existence for every thought and action; Oh! my dear M., have you not during your illness, thought frequently on death, and what your state is likely to be beyond the grave? Are we prepared to meet our God? is a question in which our dearest interests are involved. Should we compare the fleeting moments of time spent in self-gratification, with the endless ages of eternity in dark despair? Could we rightly see our depravity of heart, our alienation from God, and our need of a Saviour, I am persuaded we should not rest, until we had embraced the great truths of the gospel, and accepted salvation through Christ our Redeemer. It is extremely hazardous, it is impious, to slight the mercy of God. Let us reflect upon these things, and endeavor to accomplish the great object for which we were sent into this world, and prepare ourselves to enjoy the happiness of heaven. Let us make the Bible our daily companion, and esteem the opportunity of religious worship an unspeakable blessing."

I have made these extracts, and they might be multiplied, that a portion of the community whom he labored to benefit, may see, that although justice was not given him during life, it will be given to his memory, to the confusion of the slanderous. With the exception of his absence from the

Lord's table, he exhibited every evidence of the renewed heart, although he made no profession of religion, until May, 1829, while attending the Episcopal Convention at Charlottesville, Va. We can better show his feelings and sentiments, at that time, by an extract from a letter to a dear sister. "Your letter brought to my mind, very forcibly, that *act of my life*, which, when all other transactions of my unprofitable existence shall have ceased to please, or be forgotten, I hope I shall be permitted to contemplate with holy gratitude. I am unable to express, but I know you can easily conceive the joy and thankfulness which I feel in having been at last able to unite myself with the visible church of our dear Redeemer, (although in great weakness) to dedicate myself to him. This subject has occupied my thoughts for the last twelve years; but I did not give that importance to our Saviour's dying command, — 'do this in remembrance of me' — which I ought to have done. I have reasoned erroneously on that subject, and it has been very much to my disadvantage; it has been a righteous judgment upon me. The very circumstance of not having openly declared myself upon the Lord's side, has caused me to yield to improper feelings, to give undue weight to unimportant reasons in self-justification, and has prevented me from enjoying that free religious conversation and communication, which are so important and so highly prized by the Christian, as a means of increasing in holiness. If it were possible for me to give you a history of my religious warfare for many years past, and the leadings of a kind Providence in my case, you would see a powerful conflict between the pride of opinion, of *imaginary talents*, of the acquisition of human learning, and a firm and deep-rooted conviction of the inexpressible importance of religion. But during this time, *I have felt*, deeply felt; and have been again and again almost constrained to give myself up to the Saviour; but I have resisted, hoping to be better prepared at a future day — Oh! how has my heavenly Father borne with me, and followed me with his blessings. What gratitude ought I to feel! Oh precious Redeemer! may my life's brief remnant all be thine."

If the tree is to be judged of by the fruit, President Cushing was a Bible Christian. He received the interpretation from no sect or party, but studied it thoroughly, and had a cordial attachment to all its doctrines; he was a member of the Episcopal church, and next to his Bible, the Liturgy of that denomination stood highest in his esteem. Although he was a member of that Christian body, and loved it more than any other, yet he loved the members of all Christian churches — it was enough that a man professed to love the Lord Jesus Christ, to secure his friendship and esteem. Patience, forbearance, and submission to the Divine will were striking traits in his Christian character. No matter what trials or sufferings he was called to bear, he neither murmured nor repined. In the summer preceding his death, his youngest daughter, a lovely little babe of fourteen months, was taken away by death; and although the stroke was keenly felt by him, he looked upon it as a wise chastening from on High. I have frequently been struck with a remark which he made while conversing on that subject a short time afterwards. "It is delightful to me," he observed, "to reflect that I have a child in heaven." So easily does the Christian derive consolation from every affliction.

In the character of President Cushing, we see that singleness of aim, and perseverance, which enables a man to do the greatest amount of good with the smallest means; and to do whatever good he finds to do, with all his might. Whenever he undertook any thing which he believed advisable or necessary to perform, no matter what obstacles were to be encountered,

he never wavered, but was firm and decided. This trait in his character strongly marked his whole life.

In conclusion, I may say, his integrity of character, his benevolence, the deep-toned spirit of his devotion, his zeal in the diffusion of the gospel, his love to Christians, his hospitality to strangers, his unyielding desire to "do good and communicate," all marked the Christian life; while his patience under affliction, his willingness and readiness to depart and be with Christ, and finally the calmness, composure, and resignation which he manifested in the hour of death, all exhibit, as far as it is permitted to mortals to judge, the death of the Christian. Long may his associates of the faculty, and students, whom he so loved, and in whose happiness and welfare he took so deep an interest as to offer one of his last prayers in their behalf, remember the example which he set them, love their Saviour as he did, and meet that glorious reward which is laid up for those who truly love and serve him.

A CONCISE HISTORY OF THE GERMAN UNIVERSITIES.

[By the Rev. ROBERT BAIRD, Paris.]

(Concluded from p. 31.)

Third Period—from the peace of Westphalia, to the French Revolution.

1. DUISBURG.—Frederick William the Great, elector of Brandenburg, organized this university, in the year 1655; William the Rich, duke of Cleves, having already begun the same work; and obtained the confirmation of pope Pius IV. in the year 1562; when he received the privileges of the foundation, from the emperor Maximilian II.

The wars however, which were carried on towards the latter mentioned period, hindered its inauguration, at that time. The project was however realized, by the grand elector, in the year 1609, when the duchy of Cleves devolved to Brandenburg.

The faculty of theology was conducted by Reformed lecturers only; which restriction was not, however, extended to the other faculties.

The edifice of the university was a secularized cloister for nuns, and contained the great auditory, the library of the university, &c.

This foundation never enjoyed any celebrity, and served only for the education of the Reformed clergymen of the vicinity.

This university was suppressed, when the French took possession of the town in the year 1804, and has not since been reëdified.

2. HALLE.—The celebrated Albert of Brandenburg, archbishop and elector of Mayence and Magdeburg, had, so early as in the first half of the sixteenth century, conceived the project of founding a university at Halle, for the express purpose of putting it in opposition to the Reformation, which was beginning to spread afar, and was more particularly fostered in the university of Wittenberg.

All was ready for the foundation, the imperial sanction was also granted, when the patron was obliged to give up his project, in consequence of the perseverance of the citizens of Halle, who, having adopted the Reformed communion, in the year 1531, could not be prevailed upon to retract.

It is well known that the archbishoprick of Magdeburg devolved to Brandenburg, in consequence of the articles of the peace of Westphalia, after the thirty years' war, at the death of the last administrator, Augustus, duke of Saxony,

in the year 1680; therefore, the elector of Brandenburg took possession of the town.

The plan of founding a university was now again debated. An academy had previously been founded, by a certain La Fleur, who had been in the service of Augustus; and a celebrated gymnasium had long since existed in the town.

The academy of La Fleur, was now better organized, and erected into a free academy, by the successor of the grand elector, Frederic III. It remained in this situation, till the arrival of Christian Thomasius, who had been expelled from Leipzig, gave occasion to the foundation of the university.

This man, a young doctor of the law, at Leipzig, liberal, learned, laborious, but very satirical, had drawn upon himself the hatred of all the learned men of that university, in consequence of which, he removed to Berlin in the year 1690.

As Brandenburg had acquired a very great extension, and as Koenigsberg was the only Lutheran university extant in the whole country, (the university of Frankfort on the Oder, and that founded at Duisburg, by the grand elector, being Reformed,) the foundation of a university, in the western part of the electorate, became almost indispensable; the more so, as numbers of the national students had till that period, been obliged to study in foreign parts; more particularly at Jena, Wittenberg, Leipzig and Helmstadt. Thomasius therefore, went to Halle, in the year 1690, and began to lecture, in the academy. His lectures were soon attended by a numerous concourse.

The son of the celebrated Spener, Joh. Jacob Spener, who taught more especially the natural sciences, and mathematics, was installed soon after Thomasius; but died in the year 1691.

The zeal and perseverance of Phil. Jacob Spener, at last elicited the orders for the foundation of a university.

The choice of professors was naturally intrusted to this eminent man, more especially that of the divines. Thus he distinguished Jacob Breithaupt, at that time senior in Erfurt, who shared his opinions in regard to the promotion of a practical and sincere Christianity; also, Augustus Hermann Francke, also belonging to Erfurt, and a disciple of Spener's. This Francke had previously resided at Leipzig, whence he was expelled by the severe orthodox dogmatists, in consequence of his collegia pietatis.

The two eminent legists; Veis Ludwig von Seckendorf, the historian; and Samuel Stryck, were also chosen in the year 1692; the former as chancellor, and the latter as director. The first however died in 1692.

Strytz, previously professor at Frankfort on the Oder, and next in Wittenberg, after 1690, came to Halle, in the year 1692.

Christopher Cellarius, the celebrated rector of the gymnasium at Merseburg, was invited to Halle, in the year 1693, where, as professor of history and of eloquence, he soon became the chief ornament of the university.

John Francis Buddeus, previously a professor at the academic gymnasium of Coburg, also removed hither in the year 1693, as professor of ethics. He became later, a graduate in divinity. Halle, however, unfortunately lost him, at a later period, and he reached the zenith of his reputation in the university of Jena.

The faculty of the law, by the creation of a third professor, became fully competent to give judicial decisions, and legal opinions.

The medical faculty, conducted at first by two professors only, had, by the accession of the following eminent men, received the first physicians of their time, as lecturers, viz:

Fr. Hoffmann, of Halle, previously in Minden, and afterwards in Halberstadt.
George Ernest Stahl, previously private physician to the duke of Weimar.

These two physicians were besides the founders of two schools; the former of the (Hoffmann) school of mechanics; the latter of the (Stahl) organic school.

As Breithaupt had, till then, been the only professor in the faculty of theology (for Francke, as professor of the oriental languages, belonged to the faculty of philosophy) John Wil. Baier, of Jena, was invited, as professor primarius, in

order to place along side of the two theologians of the pietistical school, a severe orthodox dogmatic.

So early as the year 1693, the number of students inscribed in the registers of the university, amounted to 449, and 316 were registered, during the second half of the year 1694.

The emperor Leopold, after long hesitation, at length granted the privileges of the university, on the 19th of October, in the year 1693; and the statutes of the foundation were at the same time drawn up, by Strytz, and other members; as also those of the single faculties. The inauguration, in consequence, took place on the 1st of July, 1694, in the cathedral church, in the presence of the founder and of his whole court. The elector himself, having assumed the title of rector, the pro-rectorship was bestowed on the theologian Baier.

The theologian Breithaupt; the jurist Strytz; the physician Hoffmann, and Cellarius, the philosopher, were elected as deans.

The professors were as follows, viz:

Baier,	}	Professors of Theology.
Breithaupt,		

Strytz,	}	Professors of Law.
Thomasius,		
Simon,		
Bodinus,		

Strytz, the junior, as professor extraordinarius.

Stahl,	}	Physicians.
Hoffmann,		

Cellarius,	}	Philologists.
Francke,		
Buddeus,		

Von Ostrow, as professor extraordinarius.

This university, so early as the year 1697, was exempted from the jurisdiction of the government of Magdeburg, and was exclusively placed under the jurisdiction of the elector's privy council.

The university library was founded at this period, with the subscriptions of the electoral university, and other monies, but especially with the accession of the library of the deceased jurist Simon. It was placed in an edifice named the Wage, where it remained till the year 1780.

Baier, who, from his theological opinions, differing widely from those of Breithaupt, was no favorite with this latter, died in the year 1695; and was succeeded by Paul Anton, the court chaplain at Eisenach, who had previously been a private dean with Francke, at Halle.

Francke was also created professor of divinity, in the year 1698; and all three now lived together, in the most brotherly union.

Francke founded, in the same year, the celebrated orphan institute, which, from very limited beginnings, very soon acquired a considerable extension.

By these means, the university acquired a great celebrity, throughout Germany, and many other countries; and this celebrity was so well grounded, that the English and Danish missionary societies requested missionaries to be sent them from this university; and those missionaries have multiplied themselves and clung to their first principles.

John Henry Michaelis, the previously eminent professor of the oriental languages; and the former rector Joachim Lange, of Berlin, were created professors of divinity, in the year 1709; and Michaelis devoted himself mostly to the history of the church. Their theological opinions were, besides, the same.

Cellarius died in the year 1707; and was succeeded by Nich. Hieron. Grundling, as professor of history.

Christian Wolf began already to acquire some celebrity among the philosophers, towards the close of the reign of Frederic I.; although little notice had been taken (in the beginning) either of the judicial, or the philosophical

faculties, or of that of humanities; because of the predominating theological organization and direction.

As Buddeus found it impossible to keep any professors of divinity at Halle, although he himself was not averse to the pietistical Christian doctrine, he in the year 1705, withdrew to Jena.

The celebrated Von Ludewig, known, at a later period, as chancellor, was the one who some time after, endeavored to revive the study of the history of nations, and of philosophy.

Christ. Wolff, who had been a student at Jena, and a graduate in Leipzig, distinguished himself after the year 1707, more especially, as professor of philosophy, mathematics, and the natural sciences. After having long remained in an embarrassed situation, he at last received invitations, from Giessen and Halle, at the same time. He accepted the latter, as the celebrated Leibnitz had recommended him to that university.

There was also, at that time, in this foundation, a young professor at law, who later became very celebrated; this was Ludewig (chancellor Von Ludewig.)

Justus Henning, the eminent professor of the canon law, was also an ornament to the university; as well as Boehmer; Joh. Fri. Ludowig, who, however, went to Giessen, in the year 1731, as chancellor of that university, was equally distinguished. The like may be said of Grundling, professor of history.

Leipzig, soon seeing how much it had lost by the absence of Thomasius, sought to entice him back again. Thomasius however refused, and was, after the death of Stryck, which happened in the year 1710, named to succeed him, enjoying therewith all his rights and revenues.

The loss which the university had suffered by the death of Stryck, was compensated by his disciples Boehmer, Grundling and Heineccius.

A theological seminary, endowed with considerable stipends, in favor of poor students, was founded immediately after the inauguration of the university; and placed under the direction of Breithaupt.

An extensive royal refectory was also founded, and was supported mostly by general collections, made several times in the year in the different churches.

The duchy of Magdeburg, and Halberstadt, also founded several refectories.

As the faculty of divinity was Lutheran, the Reformed school was in consequence changed into a gymnasium, and two professors of the Reformed (or Calvinistic) theology were named to it; who, although they were not connected with the university, contributed nevertheless to complete the foundation.

An eminent professor of this institute, was the orientalist John Simons, the editor of the Hebrew Bible.

The pietistical doctrine long reigned uninterruptedly at the university of Halle.

Wolff, whom we have already mentioned, succeeded, however, at last, in giving the students a taste for the more rigid mathematical and philosophical doctrines; and although he remained for some time in foreign parts, when occupied with the installation of the divines, in the university, he and his doctrine however, ultimately triumphed, and paved the way for Semler, who published a learned historical, philological and critical treatise on the different theological doctrines.

The university of Halle reached the meridian of its splendor, in the beginning of the nineteenth century, partly by the patronage of the king, and partly from its having possessed an uninterrupted succession of eminent lecturers.

This university was suddenly suppressed by Napoleon, after the battle of Jena, and one of its members, the upper consistorial counsellor, Niemeyer, was even transported to France as a hostage. It was however reorganized by the Westphalian government, after the peace of Tilsit; enriched with estimable members, after the suppression of the universities of Helmstadt and Rinteln, and lastly, zealously supported and patronized by the then director general of the public instruction, the state counsellor Von List. This foundation, however, could not recover from the blow it had received, and the number of students never rose above from 300 to 400.

It was disorganized a second time by Napoleon in the year 1813; and the professors' salaries were reduced one half. After the battle of Leipzig, how-

ever, this foundation was not only reëdified, but the university of Wittenberg, which had fallen very low, was added to it, by an order of the Prussian cabinet, of the 12th of April, 1815. The six most eminent Wittenberg professors were introduced into the senate, under the name of "Professors of the Wittenberg foundation." A more considerable income, enabled the university to multiply refectories and stipends: and the foundation finally received the name of the Frederick university of Halle-Wittenberg, as the founder of Wittenberg was also named Frederick.

From this period, the university rose fast into consideration, and the number of students was about 1,300, in the year 1829. Of these 944 were theologians. The number has varied, however, between 8 and 900, since the rivalry of Berlin. The public state examination which its students have had to submit to, in that town, has been an obstacle to their frequenting freely the university.

The faculty of theology, is the most important in this university, as in all the others.

The most eminent professors are the following, viz:

Wegscheider,	}	Professors of Divinity.
Gesenius,		
Tholuck,		
Fritsche,		
Thilo,		
Ullmann,		
Wagnitz,		
Salchow,	}	Professors of the Law.
Pfotenhauer,		
Dieck,		
Wilda,		
Pernice,		
Laspeyres,		
Friedlaender,	}	Professors of Medicine.
Schweiger-Seidel,		
Kruckenber,		
Blasius,		
Niemeier,		
Grubler,	}	Professors of Philosophy.
Gerlach,		
Blank,		
Voigtel,		
Leo,		
Kamtz,		
Bernhardy,		
Meier,		
Rabe,		

The library, immediately after its foundation received considerable donations; from the founder himself; from the senate of Dantzic; from prince Lewis of Würtemberg; and from several professors. The precious collections of Simon and Dankelmann were also added to it, at a later period.

By this means, and by yearly purchases, this library, towards the close of the last century, contained 18,000 volumes; in consequence of which considerable increase, a particular building was assigned to it. This edifice has recently been enlarged by government, and contains about 50,000 volumes.

There exists besides in Halle, a pedagogical-theological seminary; a theological society, under the presidency of Wegscheider; a society for illustration of the oriental languages, under Gesenius; one for conferences under Marks; a philosophical society, under Gerlach; one medical and two surgical, under Kruckenber, Blasius and Dorizi; and lastly, an institute for lying-in, under Niemeier. All these institutes were, very naturally, connected with the university.

3. **BRESLAW.**—This university owed its existence to the emperor Leopold I., who founded it, in the year 1712; and although he did not endow it, this foundation was named after him. It originated from the college of Jesuits, and was at first known not as a university, but as a seminary, with only one faculty of catholic divinity, and one of philosophy; both in the hands of the Jesuits.

This institution remained in the same situation till the conquest of Silesia, by Frederick II. (the Great) who changed nothing in its statutes. In the years 1774, and 1776, however, this foundation, as well as all the other Catholic schools, in Silesia, were submitted to an unimportant reform. It was only in the year 1811 that a thorough reform of the university took place; when the Protestant foundation of Frankfort was annexed to that of Breslaw. In consequence of this union, five other faculties became necessary, as each confession received a faculty of theology, which, equal in rank, alternately enjoyed a yearly precedence.

A Catholic lecturer was always placed by the side of a Protestant one, in the faculty of philosophy.

The prosperity of this university was at first much retarded by many years of warfare. At last however, in the year 1816, it received its statutes, modelled on those of the Berlin university, and signed by the king.

Although this university has suffered much from the frequent removing of excellent professors, yet still it is much frequented.

The Silesian society for the encouragement of national learning, has very essentially contributed to attract professors, and to promote the development of the sciences, its tendency embracing a very wide field of inquiry.

4. **ERLANGEN.**—The Brandenburg margrave Christian Von Bayreuth Culmbach, had determined to found a university at Culmbach, so early as towards the end of the thirty years' war; this project was, however, not put into execution, in consequence of unfavorable times.

Margrave Frederic, the husband of Friederica Sophia Wilhelmina, sister to Frederic II. of Prussia, determined to found a university in the town of Bayreuth, having been instigated thereto, by his counsellor and private physician, Daniel von Superville. This foundation was named, *Academia Friedericiana*, and Superville was created director thereof.

The founding act was issued on the 14th of March, 1742, and was soon followed by the election of two professors of divinity; two of the law; one of medicine; and seven of philosophy and philology.

The establishment was, in the beginning, very inconsiderable. The university was therefore destined for the students of the margravate, exclusively. The imperial privileges were, however, wanting, in consequence of the opposition of many who disapproved of the foundation. Thus it was more like a gymnasium academicum.

The margrave presented this institute with a library; and it also obtained, in the end, the imperial privileges. The petty prince, its patron, however, possessed not means sufficient for its support; and the states of the country hesitated in giving theirs. The city (or capital) being but small, and very populous; the plan was soon conceived of removing the establishment to Erlangen, a small, and somewhat dilapidated town, of eight or nine thousand inhabitants, situated on the Rednitz.

The inauguration of the university now took place at Erlangen, on the 4th of November 1743; several professors having previously been invited from Halle, Jena, and Heidelberg.

Three professors were elected in the faculty of theology; five for the faculty of law; five for that of jurists; and eight in the faculty of philosophy and philology. The library of the university, was also removed to Erlangen, where a cabinet of natural history, and of the arts and sciences was founded. The university however, had many difficulties to encounter, especially as its income was low and uncertain. Notwithstanding all this, the foundation reckoned, towards the close of the first century of its existence, 300 students, not only from every part of Germany, but also from foreign countries.

Simon Gabriel Succow, and John Paul Reinhard, who were supernumerary

professors of philosophy, from the year 1745, contributed particularly to the welfare and reputation of the university.

The university library received a considerable accession of old and rare works, as well as of manuscripts, from the gift of a part of the celebrated library of the cloister of Heilsbrunn, and of that of the director Superville, who made it over to the university during his lifetime.

The university suffered much, after the fall of its director, or curator, Superville, as the elector's counsellors prosecuted it, on his account. The directorship was, in consequence, abolished, and the university placed under the direction of the privy council.

The university was severely distressed, during the time of the seven years' war, in consequence of the decease of the margrave, in the year 1758, and of the death of several of its best professors, who died within a short time of each other; whilst on the other hand, it experienced a considerable accession of students, owing to its being situated at a distance from the theatre of the war.

The margrave Frederic himself, died in the year 1763, at the time when the university was most depressed. He was succeeded by the margrave Frederic Christian, who upon his accession, immediately reëdified the university; by increasing its library; by the foundation of a refectory for ten students; and by many other favors.

The states of the country having withdrawn the aid they had previously granted, several professorships were retrenched; the finances besides, were in the greatest disorder, and the fall of the university seemed unavoidable. The margrave Christian Frederick Charles Alexander, however, saved the foundation. He ordered, that the national students, should spend at least two years at this university; he extirpated the disorders and irregularities of the students, and did away with the corporations among them, besides which, he named a commission, to examine the situation of the university. He, moreover, increased the income of the university, by a donation of 30,000 florins, and established a fixed directorship in the foundation, which then assumed the name of Frederick Alexander's university. The library was next increased, by the addition of the rest of the Heilsbrunn library at Anspach; the cabinet of natural history was transferred from Baireuth to Erlangen; and a new consistorium was founded. Several suppressed professorships were reëstablished, and others founded.

George Frederic Seiler, previously a minister in Coburg, was invited to this university, as professor of divinity. The celebrated Harles, (Gottlieb Christopher Harles,) born in the year 1738, at Culmbach, was an adjunct to the faculty of philosophy at Erlangen, in the year 1764. He became a supernumerary professor in the year 1765, and afterwards a professor of the gymnasium at Coburg, in the year 1770. He was recalled to Erlangen, as professor of eloquence and of poetry, and died in that town, in the year 1815. He was author of the following works, viz:

Introductio in hist. linguæ Græcæ. 2 vols. 1778. 2d edition, 1792-95.

Introd. in notitiam litteraturæ Romanæ. Nürnberg. 1781.

J. A. Fabricii bibliotheca Græca. 9 vols. Hamburg. 1790-1808.

Besides the above, he published many Latin and Greek classic authors, during his first short residence at Erlangen.

Seiler, in the year 1773, founded the theological seminary, and the institute of ethics, and of the fine arts; and in the same year, John George Rosenmüller, a minister at Hildburgshausen was invited to Erlangen, as professor of divinity.

Hales founded a philological seminary; Wendt founded a clinical institute, and the well-known Hufnagel, was invited to the foundation as supernumerary professor of theology.

Charles Fred. Haeberlin, who later became so celebrated at Helmstadt, was born in that town in the year 1756; he there studied the law; became afterwards assessor to the chancellor at law, and was next invited to Erlangen, where he published some important works, one of which treats of feudal law, published in 1786. He returned to Helmstadt, where he acquired celebrity, by his state

commentaries, and by conducting important state processes. He went to Erlangen, in the year 1781, as professor of the law, but remained there only till the year 1786.

The morality of the students, being at this epoch very loose, the margrave was under the necessity of issuing severe orders on that head.

The university suffered severe losses, in the years 1786 and 1787, in the departure of Haeberlin, and the death of Succow.

Christoph Fried. Ammon, entered the university in the quality of private dean to the faculty of theology, in the year 1787.

This university was, upon the whole, in a sinking condition, until it devolved to Prussia, after the death of the last margrave.

Frederick Wilhelm II. king of Prussia, at this time confirmed the university, and placed it particularly under the superintendence of his minister, Von Hardnberg.

Several professors were invited to the foundation, among whom were the following, elected to the faculty of theology :

Ammon,

Henry Charles Alex. Haenlein ; born at Ansbach, in the year 1762. He was at first professor at Erlangen ; afterwards, consistorial counsellor in Ansbach, in the year 1805 ; soon after he was chosen as high church counsellor at Munich, and lastly as upper consistorial director. He was the author of "The Introduction to the writings of the New Testament." 2 vols. Erlangen, 1794-1800.

The university of Erlangen remained thus under the Prussian government till the year 1806, at which time it had attained to a flourishing condition. It next devolved to Bavaria, in the year 1814 ; and was submitted to a new reform, by king Maximilian, in the year 1818. He increased its fund, and added a collection of books to the library ; besides which, he endowed it with many objects of natural history taken mostly from the university of Altdorf, suppressed in the year 1809. Several learned men were, however, enticed away, by Prussia and Saxony, and the establishment suffered besides by the foundation of Munich, to which place several of its distinguished professors withdrew. At present this university is in a flourishing state, possesses a number of professors who are sound in the faith.

5. GOETTINGEN.—The Georgia Augusta university founded at Goettingen, by king George II. of England, was opened in the year 1735, and inaugurated on the 17th of September, 1737.

The general university for the dominions of Brunswick and Hanover, previous to the foundation of Goettingen, was Helmstadt, which was also supported at the common expense. Goettingen, however, has become the general university for Brunswick and Nassau, as well as Hanover, since the suppression of Helmstadt.

Having been endowed with a considerable fund, this university soon threw all the other foundations of Germany into the shade, and preserved its ascendancy almost during the whole of the eighteenth century. Berlin and Munich stand however, before it, at present.

The celebrated library of this university, especially in works of modern literature, is the richest in all Germany, and contains 300,000 volumes, and above 5,000 manuscripts.

The Royal Society of Sciences, founded in the year 1751, and more completely organized in the year 1770, consists in a class of mathematics, of the natural sciences, and of history, and has ordinary and extraordinary, foreign as well as national members, and a monthly sitting.

The museum, founded in the year 1773, contains a splendid collection of medals ; zoölogical, botanic, and mineralogical curiosities, besides a collection of models, paintings, and copper-plates.

The university of Goettingen attracted the most eminent and learned men, in consequence of the high salary it bestowed on its professors ; the number of them was particularly considerable, in the course of the last century.

The following were the most eminent professors of this foundation, in that period, viz :

John Dav. Michaelis, the celebrated orientalist, Divinity Professor.
 Mosheim, } celebrated sacred and dogmatic } Professors of Divinity.
 Spittler, } historians,
 Planck, }
 Gesner, } Professors of Philology.
 Heyne, }
 George Christoph Lichtenberg, Professor of the Natural Sciences.

Among the living professors of the university of Goettingen, the following learned men are most worthy of notice, viz :

Gieseler, Professor of Divinity, author of the church history.
 Luecke, do. do. a sacred historian.
 Pott, do. do. a commentator, and old professor, who removed to Goettingen when the university of Helmstadt was suppressed.
 Rettberg, Professor of Practical Theology, a young sacred historian.
 Otfried, }
 Mueller, } Philologists.
 Mitscherlich, }
 Jacob Grimm, } brothers,
 Willh. G. Grimm, }
 Herbart, recalled from Königsberg two years since, }
 Ritter, celebrated by his extensive work, } Professors of Philosophy.
 The History of Philosophy—lately invited from Kiel to Goettingen, }
 Blumenbach, the Naturalist.
 Gauss, Astronomer.
 Heeren, Professor of History.
 Hugo, }
 Goeschen, } Professors of the Law.
 Muehlenbruch, }
 Laugenbeck, an anatomist, medical professor.
 Ewald, an orientalist, eminent as a grammarian.

Ever since the year 1784, each of the four faculties gives yearly a subject of composition, and the student who carries the prize, receives a medal, of the weight of 25 ducats.

With the university are connected a seminary for ecclesiastics; a theological repetent collegium; an institute for pastors; a philological institute, one for surgery; a lying-in establishment; a clinical hall; a botanic garden, and an olitory; an anatomical hall; a chemical laboratory; an observatory; and a collection of mathematical instruments, and apparatus of the natural sciences.

Goettingen, from the very beginning of its existence, was much frequented by students from foreign countries, besides Germany, but more especially by the natives of England. The causes of this preference, were the elegant moral *ton* that is supposed to predominate at this university, and the very extensive field of knowledge which the sciences there embraced. All the historical studies were here treated with the utmost zeal and talent, as the celebrated minister of Münchhausen, who organized the university, made that a particular condition, at the foundation of the university.

Goettingen has ceased to be the first university of Germany, since the foundation of Berlin. The number of students has also considerably decreased, since the latest political events, when in the year 1831, in the month of January, the town of Goettingen, and the students of the university, made an insurrection; in consequence of which several governments, but more especially Prussia, withdrew their favor from the foundation.

In the course of the summer of the year 1834, the university numbered 860 students. Several of the professors have recently resigned in consequence of the proceedings of Ernest, king of Hanover.

A somewhat relaxed spirit, at present pervades almost all the branches of the sciences, at Goettingen, joined to a large share of pedantry. The science of history however, still preserves a marked ascendancy.

In the faculty of theology, there reigns a system, bordering very much on rationalism, more especially under Gieseler, Pott, Trefurt; whilst Luecke, on the other hand, inclines more to a supernatural biblical theology.

There is but very little of a zealous and religious spirit, among the students of this university.

Fourth Period—from the French Revolution, till the present time.

1. BERLIN.—When Halle, the then principal university of Prussia, was suppressed, in the year 1806, and when the town was taken from Prussia, the learned men of Halle sent a deputation to the king, who had fled to Memel, to entreat him to found a university in Berlin. The king granted this petition, on the 16th of August, of the year 1809. Several learned professors were immediately invited, and the lecturers began in the month of October of the year 1810, although the definitive organization was put off for a time.

The plan of the university was formed by the celebrated William von Humboldt, with the profound conviction, that the edifice ought to be erected on a historical basis, although the organization should be conformed to the new spirit of the period. Thus Berlin has become in some measure the universal mart of all the scientific acquirements which the human mind is capable of compassing.

The numerous institutes, accessory to the university, (both learned and scientific,) very naturally tended to support it, in every way; and the liberality, and the zeal, with which the government strove to multiply its means of prosperity, contributed very much to bring about such a result.

The university of Berlin, therefore, notwithstanding its short existence, already forms an epoch in science, and numbers among its professors, some of the most learned and deserving men. Fichte, Solger, and particularly Hegel, have distinguished themselves in the faculty of philosophy; the distinguished Steffens, besides several disciples of Hegel's, at present teach in that faculty.

The first professors of theology were,

Schleiermacher, (died Feb. 1834,)	} Professors of Divinity.
Neander,	
Marheinecke,	
Strauss,	
Hengstenberg,	
Twisten, late of Kiel, has taken the place of Schleiermacher,	

These professors lecture on all the different doctrines of theology, which need not be described.

The professors of the faculty of law, are :

Savigny,	} Professors of the Law.
Eichhorn,	
Homeyer,	
Lancizalle,	

Next to these, we may also mention Edward Gaus, who, with his philosophic principles, has set himself in opposition to the historical school of the jurists.

The oriental studies are particularly conducted by

Bopp,	} Professors of the Eastern Languages.
Benary,	
Petermann,	

and others.

The first named professor is particularly renowned for his knowledge of the Sanscrit tongue.

The professors of history are :

Friedrich von Raumer, Wilken, an eminent orientalist, and also upper librarian,	}	Professors of History.
Ranke, Stuhr,		
Ohm, Dirksen, Dirichelet,		
Mitscherlich, Rose, Schubarth, Dove, &c. &c.	}	Professors of Mathematics.
	}	Professors of Medicine and Chemistry.

The faculty of medicine possesses most extensive halls in the university, and all the accessory establishments of medical apparatus, are dependent on this faculty ; the most distinguished professors of which are :

Horn, Graefe, Hecker, Rust, Bartels, Tuengken, and others,	}	Professors of Medicine.

Besides the above-mentioned accessory establishments to the university, we may also mention those of the botanic garden out of the town ; the anatomical theatre ; the anatomical and zoölogical museum ; the cabinet of mineralogy ; the clinical hall ; and the lying-in establishment, which is directed by the celebrated professor Busch.

There exists a department divided into four sections, for the education of young theologians, viz : a canon and dogma-historical section, conducted by Neander ; a section for the elucidation of the New Testament, conducted by Twisten ; one for that of the Old Testament, conducted by Hengstenberg ; and another practical section, under the direction of Strauss.*

A philological seminary or department and several historical departments, are organized in the like manner.

The whole university reckons about 1,800 students.

The library, under the superintendence of the celebrated historian Wilken, contains above 250,000 volumes, besides many manuscripts.

There are in Berlin seven gymnasia, which are preparatory schools to the university of that town, and are all of them in a flourishing condition, some of them being very old, and richly endowed.

The celebrated academy of arts and sciences, founded by Frederic I., although it is not immediately connected with the university, exercises however a great influence, on the increasing of the professors' salary.

Although a great variety of doctrines are introduced into the faculty of theology, the principal lecturers, however, adhere mostly to the supranatural or orthodox system.

2. **Bonn**—Obtained a university, so early as the year 1786, which was however suppressed in the year 1801, at the time of the domination of the French, and succeeded by a lyceum. When this town devolved to Prussia, after the years 1814 and 1815, a university became necessary for Westphalia and the Rhenish Provinces, and, after some hesitation in a choice, between the towns of Düsseldorf, Cologne, Coblenz, Trier and Aix-la-Chapelle, the town of Bonn was at last fixed upon.

The organic regulations of the Rhenish university of Bonn, were given by the king of Prussia at Aix-la-Chapelle, on the 18th of October, 1818.

* Dr. Strauss, an evangelical man and not the author of the late "Life of Christ."—Eps.

This university receives an annual income of 88,522 Prussian dollars, from the state treasury, and 2,781 dollars of its own revenues. The professors' salaries amount to 49,499 dollars yearly, and the library absorbs yearly 4,150 dollars.

The extensive castle, in which the university is established, and which was formerly the residence of the elector, is the largest and finest university edifice in all Europe. It contains also the library, of about 60,000 volumes, which was organized under the direction of the librarian Welcker; the university contains besides, the academic museum of antiquities; the collection of statues in plaster; a cabinet for objects belonging to the natural sciences; and a clinical institute. There exists also an anatomical theatre, in the university, and in the Chateau of Tust at Poppelsdorf, a quarter of a league from Bonn, may be seen the zoölogical and mineralogical collections; besides the botanic garden, and the æconomical institute.

An observatory, although determined on, is as yet not erected.

Stipends, refectories, prizes for emulation, and all kinds of the like advantages, are by no means wanting, at the university of Bonn. The university is divided into five faculties. That of theology is divided into a Catholic and a Protestant section, each of which has the precedence yearly, in turn.

There are upwards of fifty professors and deans attached to this university. The number of students, in the year 1832, was 910; at present it hardly exceeds 700.

The canonical and historical doctrine-institution belonging to the Protestant theological faculty, is conducted by Augusti; the exegetical by Bleek, and the practical by Nitzsch and Sack.

A particular *convictorium* exists in the Catholic theological faculty, formerly under the direction of the celebrated dogmatist Hermes, and afterwards under that of Gratz.

From among the former principal professors, we select the following, viz:

Augusti,	}	Protestant Theologians.
Nitzsch,		
Bleek,		
Sack,		
Rheinwald,	}	Catholic Theologians.
Scholz,		
Klee, &c.		
Windischmann,	}	Professors of Philosophy.
Braudies, (junior,)		
Fichte,		
Telbrueck,		
Welcker,	}	Philologists.
Naeke,		
Heinrich,		
Niebuhr, died within a few years,	}	Professors of History.
Loebell,		
Huellmann,		
Aug. von Schlegel, (an eminent man,)	}	Orientalists.
Freytag,		
Bethmann Hollweg,		Jurist.
Nasse,	}	Physicians.
Harless,		
Mayer,		
Von Muenchow, (dead,)	}	Professors of Medicine, Chemistry and the other natural sciences.
Bischoff,		
Goldfuss, &c.		

The reigning spirit of this university is very active and energetic.

Sound doctrine is said to pervade the Protestant theological faculty, particularly owing to the excellent Nitzsch.

3. MUNICH.—The youngest of all the universities is that of Munich, which although it has been not founded, but only transferred to this place, has however undergone a thorough reorganization.

The university of Ingolstadt, founded in that town at the end of July, in the year 1472; thence transferred to Landshut, in the year 1800; was afterwards removed to Munich, in the year 1826, under the name of the Lewis-Maximilian university.

It is composed of five faculties, viz: a theological Catholic faculty; one of the law; one of medicine; another of philosophy; and lastly one of political economy.

This university possesses a good library, besides other excellent collections.

This foundation reckoned, in the year 1835, 58 regular and 10 supernumerary professors, and 1,351 students, of whom 174 were foreigners.

This university will profit much by the suppression of the university of Erlangen, (the principal university for Bavaria,) which has long been spoken of; and it will also thereby gain a Protestant theological faculty.

RETROSPECT.

	<i>Names.</i>	<i>Foundation year.</i>	<i>Situation.</i>	<i>Country.</i>	<i>Religion.</i>
1st PERIOD,	1 Prague,	1348,	exists,	Bohemia,	Catholic.
	2 Vienna,	1365,	do.	Austria,	do.
	3 Heidelberg,	1386,	do.	Baden,	Reform'd or Calvinistic.
	4 Cologne,	1388,	suppressed,	Prussia, (form'y electorate of Cologne,)	Catholic.
	5 Erfurt,	1392,	do.	Prussia, (form'y electorate of Mayence,)	do.
	6 Leipzig,	1409,	exists,	Saxony,	Lutheran.
	7 Rostock,	1439,	do.	Mecklenburg,	do.
	8 Freiburg,	1456,	do.	Baden,	Catholic.
	9 Grietwalde,	1456,	do.	Prussia, (Pomerania,)	Lutheran.
	10 Ingolstadt,	1472,	transferred,	Bavaria,	Catholic.
	11 Tübingen,	1476,	exists,	Württemberg,	Lutheran and Catholic.
	12 Mayence,	1477,	suppressed,	Frontier fortress,	Catholic.
	13 Wittenberg,	1502,	transferred,	Prussia, (Saxony,)	Lutheran.
	14 Frankfort,	1506,	do.	Prussia,	Reformed.
2d PERIOD,	1 Marburg,	1527,	exists,	Hesse,	Reform. and Lutheran.
	2 Koenigsberg,	1543,	do.	Prussia,	Lutheran.
	3 Dillingen,	1552,	suppressed,	Bavaria,	Catholic.
	4 Jena,	1558,	exists,	Saxe-Weimar,	Lutheran.
	5 Helmstadt,	1573,	suppressed,	Brunswick,	do.
	6 Würzburg,	1582,	exists,	Bavaria,	Catholic.
	7 Herborn,	1584,	suppressed,	Nassau,	Reformed.
	8 Giessen,	1607,	exists,	Hesse-Darmstadt,	Catholic and Protestant.
	9 Paderborn,	1615,	suppressed,	Prussia,	Catholic.
	10 Rinteln,	1619,	do.	Hesse-Cassel,	Lutheran.
	11 Altdorf,	1623,	do.	Bavaria,	Catholic.
	12 Lemberg,	1648,	do.	do.	do.
3d PERIOD,	1 Duisburg,	1655,	do.	Rhenish Prussia,	Reformed.
	2 Halle,	1691,	exists,	Prussia,	Lutheran.
	3 Breslau,	1702,	do.	Prussia, (Silesia,)	Luth. & Ref. & Cath.
	4 Goettingen,	1735,	do.	Hanover,	Lutheran.
	5 Erlangen,	1742,	do.	Bavaria,	Protestant.
4th PERIOD,	1 Berlin,	1809,	do.	Prussia,	do.
	2 Bonn,	1818,	do.	Rhenish Prussia,	Catholic and Protestant.
	3 Munich,	1826,	do.	Bavaria,	Catholic.

It will be seen from the preceding statement that as many as *thirty-four* universities have, from time to time, been established in Germany, including three which were transferred. Of these thirty-four universities, twenty exist at the present time. Of these twenty, five are Catholic, eleven are Protestant, and four are of a mixed character, that is, are both Catholic and Protestant.

These twenty universities are the chief universities of the German language; nations comprising more than forty millions of people. No other equal portion of the human race is so well supplied with literary institutions of the highest class.

I will only add, that for several years the number of students in the German universities has been decreasing. This is the result of a reaction. For some years after the general peace of 1815, the number of students was greater than the wants of the country demanded.

The manner in which the languages and sciences are taught in the German gymnasia must be acknowledged to be very thorough. This is especially true of the Latin and Greek, as well as of the mathematics, chemistry and some other branches. In the best gymnasia, such as the orphan house of Francke at Halle, and many others, the scholars are drilled in the principles of the Latin and Greek to a degree that would be wholly incredible to most of American scholars. In many cases, there are so many teachers, that each one, instead of giving instruction in all the authors studied, (as is often the case in our grammar schools and colleges,) confines himself to a very few—sometimes to but one or two. In most cases, the teachers attain to a most profound knowledge of their authors, and are capable of instructing their pupils in the most thorough manner.

As a general thing the Latin and Greek languages are taught incomparably more thoroughly and extensively in the German gymnasia than in our academies and colleges. In consequence of this, the students go to the universities prepared to enter upon the more elevated course of reading and of criticism in the classics, which is there presented in the lectures upon the chief authors given by the professors. In attending these lectures, as well as those upon other branches of study, the student generally does nothing more than listen to, and reduce to writing, the remarks of the professor.

Almost universally in Germany those who learn the Latin language, (and in some cases those who learn Greek also,) learn to speak it with great fluency, as well as to write it correctly. This is the case throughout all the countries on the continent. That there are some considerable advantages in this, there cannot be a doubt.

It is an interesting thing to enter the lecture room or hall of a German professor, and see the young men come in and take their places. Almost every one, as soon as he takes his seat, pulls out of his pocket his note book, and his inkstand, which is almost universally of some four or five inches in length, and tapers to sharp point in the lower extremity. As the point is of iron, he can, by striking a moderate blow, drive into the back of the bench before him. There it stands, whilst the lecture lasts. Next, he pulls out of his pocket a loose *sleeve*, of black silk or some other dark material, which he draws over his right arm, in order to protect the sleeve of his coat and keep it clean. Thus accoutered, he is prepared to go to work—and whilst the professor reads or talks, he writes. When the lecture is ended, he pulls off his superfluous sleeve and puts it in his pocket; pulls up his inkstand, puts the stopper in it, and puts it, with his note book, into the other pocket; and then sallies forth, either to go to another lecture room to hear another professor, or to return to his lodgings, or to join his companions in some of their strolls about the town.

Scarcely any thing is more unique, and even picturesque, than the appearance of a student of a German university, whether he be seen in the streets of Berlin, or Heidelberg, or Vienna. He marches about, either alone, or in a company of some half a dozen of his fellows, having a stick or cane in hand, independent looking, pale, slender, his clothes seldom fitting him neatly, a long pipe suspended from his neck, or sticking out of his pocket, and with his hair, which is seldom cut as short as it ought to be, flowing out from under his hat. His *tout ensemble* indicates to everybody that he can be nothing else than a German student.

As there is little or no discipline in the universities of Germany, the students are left to do pretty much as they please, when they are out of the lecture room, having nobody to fear unless it be the police men of the town. As in most cases they lodge in boarding-houses, which are scattered throughout the city or town, they have as many opportunities as they could wish to meet together.

Nor are such opportunities often neglected by them. The favorite *rendezvous* is that most oft-to-be-met-with establishment in a German town, called a beer house. There they assemble, in the evenings especially, in companies of from half a dozen to twenty or thirty, and seated around a long table, each with an immense pipe in his mouth, smoke and talk, and drink beer. Soon the cloud of smoke gathers densely over their heads, and so fills the room, that they can scarcely discern one another. Meanwhile, the loud jest, the roar of laughter, are only interrupted by some one of the company crying out, in a stentorian voice, *Trinket, immer trinket, mit dem rauch.** When they have taken down as much beer as they desire, they separate, to return to their lodgings, or to go in quest of some mischief. That quarrels and fights of all sorts should sometimes take place among them is only what might be expected. And yet the greater number may generally be said to be studious, and many profoundly so.

It is greatly to be lamented that so little decidedly religious influence is exerted upon the students by the professors in the German universities. Indeed, it is to be feared that by far the greater part of the professors themselves care but little about religion. They have got beyond Christianity, which many of them class with the religious systems of antiquity, which time has abolished. In one of the most distinguished universities of all Germany, out of some sixty professors, regular and irregular, not more than fifteen or twenty are at all in the habit of going to any church whatever. Very few of even the professors in the theological departments ever pray with their classes. Many of them are only laymen. I was utterly astonished when attending the lectures of some of the professors of theology who are reputed to be orthodox, to find that they commenced and ended their lectures without a word of prayer. There are, however, such men as professor Tholuck, who take the deepest interest in promoting real piety among their pupils. *O si sic omnes!* In this most important respect, our American colleges, theological schools, and academies have infinitely the advantage over the German universities and gymnasia.

In respect to libraries, the German universities have great advantages. There is scarcely one of them which has not a larger library than that of our Harvard university, though that is, confessedly, by far the best college library in the United States. Some of the universities of Germany have libraries of 100,000 volumes; whilst those of Munich and Berlin contain between 3 and 400,000 volumes.† Large sums of money are appropriated annually, in most of the German universities, to the increase of their libraries by the purchase of the most valuable works in literature and science in every language.

In most cases the salaries of the professors in the universities of Germany are very moderate. Generally speaking, they find it necessary to make additions to their salaries by extra courses of lectures. There are cases, however, as at Berlin for instance, where they are well paid.

It would be a subject of no little interest, to depict the spirit which exists among the German professors in regard to each other. This would require, however, a far more intimate knowledge of them than that which I possess. But from what I have been able to learn I am led to believe that there is a spirit of rivalry, of even fierce jealousy subsisting among them; which, happily, is wholly unknown among us. A severe review of a work often excites the bitterest animosities.

Tantaene animis coelestibus irae!

The true reason of this is the great want of religion in the heart. This is the only antidote for all heart burnings.

In order to illustrate the extent of the feeling just spoken of, I will take the liberty of mentioning an anecdote of indubitable truth. It is this: A distinguished professor in one of the German universities—a man of great piety—some time ago reviewed, rather severely, a work written by a distinguished professor in one of our theological seminaries. Of course he felt some solicitude to know how it was received by the author of the work reviewed. And when

* Drink, ever drink, and smoke.

† I speak of the royal libraries of those cities which are open to the students of the universities in them, and were established greatly for their use.

he was assured, through an American gentleman, that his strictures, though severe, had been kindly received, he burst into a flood of tears, and exclaimed, "How rejoiced I am! It would have been far otherwise had it been almost any professor in this land."

I cannot close this article, without acknowledging the kind assistance which I have received in preparing it, from several distinguished professors in Germany, especially Drs. Tholuck and Neander, as well as the Rev. Mr. Knoch, to whom I am greatly indebted for much of the information here given.

LIST OF MEDICAL SCHOOLS IN THE UNITED STATES, WITH THE TIME OF THEIR FOUNDATION.

1. University of Pennsylvania, at Philadelphia, 1765
2. College of Physicians and Surgeons of New York, 1767
3. Medical School of Harvard College, at Boston, 1782
4. New Hampshire Medical Institution, at Dartmouth College, . . . 1797
5. College of Medicine of Maryland, at Baltimore, 1807
6. Medical Institution of Yale College, 1810
7. College of Physicians and Surgeons of the Western District of the
State of New York, 1812
8. Medical College of Ohio, at Cincinnati, 1818
9. Vermont Academy of Medicine, at Castleton, 1818
10. Medical School of Transylvania University, at Lexington, Ky., . . 1818
11. Medical School of Maine, at Bowdoin College, 1820
12. Medical School of Brown University, 1821
13. Medical School of the University of Vermont, at Burlington, . . . 1822
14. Berkshire Medical Institution, at Pittsfield, Ms., 1822
15. Medical College of South Carolina, at Charleston, 1824
16. Medical School of Jefferson College, at Philadelphia, 1824
17. Medical School of Columbia College, at Washington, D. C., . . . 1824
18. Rutgers Medical School, city of New York, 1826
19. Washington College, at Baltimore, 1827
20. Geneva Medical College, at Geneva, N. Y.
21. Medical Department University of Maryland, at Baltimore.
22. Medical Department University of Virginia, at Charlottesville.
23. Medical College of the State of South Carolina, at Charleston.
24. Southern School of Practical Medicine, at Charleston, S. C.
25. Medical College of Georgia, at Augusta.
26. Louisville Medical College, at Louisville, Ky.
27. Reformed Medical College of Ohio, at Worthington.
28. Medical College of Louisiana, at New Orleans.
29. Willoughby Medical College, at Willoughby, O.

It is not known to us when the last ten institutions were established.

BRIEF SKETCH OF THE OHIO UNIVERSITY.

ATHENS, where this university is established, is situated on the river Hockhocking, near the centre of the county of Athens, Ohio, forty miles south-west from Marietta, seventy-three miles south-east from Columbus, and about thirty miles north of the Ohio river. The position of the college buildings is elevated and healthful, commanding a picturesque and beautiful scenery. The population, which has been drawn together mainly by the university, consisting of about 1,000 persons, is intelligent and moral. The institution being at some distance from the great thoroughfares of travel, is not exposed to undue bustle and excitement, and is withdrawn from scenes of dissipation.

The university was founded in consequence of a grant of two townships of land by Congress, within the Ohio Company's purchase, and set apart by the contract with that company, for the endowment of a university. The legislature of Ohio, then a territory, appointed three individuals, one of whom was the late general Rufus Putnam, surveyor general of the United States, to select a suitable position, and lay off a town as the seat of the proposed university; and in accordance with this arrangement, the village of Athens was selected. In 1810, the incipient measures were taken to furnish the means of public instruction, by the organization of an academy, in which various elementary branches of learning were taught. The institution was conducted under this organization about ten years, with usefulness to the surrounding country, at that time new and in a great degree destitute of the means of extensive education. A considerable number of young men here received that training which prepared them for public and professional life, some of whom have attained eminent distinction. The first individual who received the degree of bachelor of arts, was the Hon. Thomas Ewing, late senator of the United States from Ohio. This was in the year 1815, and it was the first literary degree conferred in the territory north-west of the Ohio river. In the year 1820, the plan of instruction was enlarged, and the usual college classes were organized. The first regular college class, consisting of three individuals, graduated in the year 1822. The whole number of graduates is about one hundred. Of these, thirty-four are ministers of the gospel, three are foreign missionaries, four are professors in colleges, and thirty-two are lawyers. But a still larger number, even since the regular college organization, from want of means, from haste to enter professional life, and from other causes, omitted some part of the course necessary in order to receive the degree of bachelor of arts. Some of these have attained distinction in public life.

The course of studies is, in most particulars, similar to that of Yale College, after which it was originally modelled. The number of volumes in the library is between two and three thousand. The philosophical and chemical apparatus, procured in Europe in 1824, is highly valuable. There is also a small cabinet of minerals. From the origin of the institution, instruction in the Holy Scriptures has been systematically attended to. The two college terms open on the 12th of May, and on the first Wednesday of November. The annual commencement is on the third Wednesday of September. The number of students the past year, was ninety-nine. The Board have recently erected two additional college edifices.

The following gentlemen compose the faculty of the university :

- Rev. ROBERT G. WILSON, D. D., President and Professor of intellectual and moral philosophy.
- DANIEL READ, M. A., Professor of languages.
- ALFRED RYORS, Professor of mathematics.
- Rev. FREDERICK MERRICK, Professor of natural science.
- Rev. ELISHA BALLENTINE, M. A., Associate Professor of languages.
- Rev. RANDOLPH STONE, M. A., Professor of history and English literature.
- Rev. W. ANDREWS, M. A., Principal of the preparatory school.
- Rev. J. MARVIN, Teacher of the English model school.

A LIST OF THE GRADUATES,
AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES
IN THE
STATES OF NEW YORK* AND NEW JERSEY,
FROM THE FOUNDATION OF EACH TO 1834.

EXHIBITING
A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.

By John Farmer, Esq.†
Late Cor. Sec'y New Hampshire Historical Society.

PRESIDENTS
of New Jersey, Columbia, Rutgers, Union and Hamilton Colleges,
FROM THEIR FOUNDATION.

<i>Inducted into office.</i>	<i>Colleges.</i>	<i>Names.</i>	<i>Resigned.</i>	<i>Died.</i>	<i>Age.</i>
1746	New Jersey,	Rev. JONATHAN DICKINSON, M. A.		1747	60
1748	New Jersey,	Rev. AARON BURR, M. A.		1757	42
1754	Columbia,	Rev. SAMUEL JOHNSON, D. D.	1763	1772	50
1757	New Jersey,	Rev. JONATHAN EDWARDS, M. A.		1758	54
1759	New Jersey,	Rev. SAMUEL DAVIES, M. A.		1761	36
1761	New Jersey,	Rev. SAMUEL FINLEY, D. D.		1766	50
1763	Columbia,	Rev. MYLES COOPER, LL. D.	1775	1785	50
1768	New Jersey,	Rev. JOHN WITHERSPOON, D. D., LL. D.		1794	72
1775	Columbia,	Rev. BENJAMIN MOORE, M. A., <i>pro tem.</i>	1776		
1786	Rutgers	Rev. JACOB R. HARDENBERGH, D. D.		1790	
1787	Columbia,	Hon. WILLIAM SAMUEL JOHNSON, LL. D.	1800	1819	92
1795	New Jersey,	Rev. SAM. STANHOPE SMITH, D. D., LL. D.	1812	1819	69
1795	Union,	Rev. JOHN B. SMITH, D. D.	1799		
1799	Union,	Rev. JONATHAN EDWARDS, D. D.		1801	56
1801	Union,	Rev. JONATHAN MAXCY, D. D.	1804	1820	52
1801	Columbia,	Rev. CHARLES WHARTON, D. D.	1801		
1801	Columbia,	Rt. Rev. BENJAMIN MOORE, D. D.	1811	1816	67
1804	Union,	Rev. ELIPHALET NOTT, D. D., LL. D.			
1810	Rutgers,	Rev. JOHN H. LIVINGSTON, D. D.		1825	78
1811	Columbia,	Rev. WILLIAM HARRIS, D. D.		1829	64
1812	New Jersey,	Rev. ASHBEL GREEN, D. D., LL. D.	1822		
1812	Hamilton,	Rev. AZEL BACKUS, D. D.		1816	51
1817	Hamilton,	Rev. HENRY DAVIS, D. D.	1833		
1823	New Jersey,	Rev. JAMES CARNAHAN, D. D.			
1825	Rutgers,	Rev. PHILIP MILLEDOLER, D. D.			
1829	Columbia,	Hon. WILLIAM A. DUER, LL. D.			
1833	Hamilton,	Rev. SERENO EDWARDS DWIGHT, D. D.	1835		
1835	Hamilton,	Rev. JOSEPH PENNEY, D. D.			

* Hamilton Literary and Theological Institution, located at Hamilton, and founded in 1819; Geneva College, located at Geneva, and established in 1823; and the University of New York, located in the city of New York, founded 1831, not having previously to 1834, published a triennial Catalogue, from which the names of their graduates could be obtained, are of necessity omitted in this list.

An alphabetical list of graduates at the other colleges in the Middle, Southern and Western States may be expected in this work at some future time.

† Since preparing this article, Mr. Farmer has deceased. A biographical notice of him, by Jacob B. Moore, Esq., may be expected in the February number of the Register.

ADVERTISEMENT AND EXPLANATIONS.

The following List of Graduates at the Colleges in the States of New York and New Jersey has been compiled from the catalogues of New Jersey College, at Princeton, published in 1836, of Columbia College, in the city of New York, published in 1836, of Rutgers College, in Brunswick, New Jersey, published in 1835, of Union College, at Schenectady, published in 1834, and of Hamilton College, Clinton, published in 1837. Those of Columbia and Rutgers are printed in English and the others are in Latin. The following List of names has been put into English. Ordained ministers are printed in italics, so far as they could be designated. Where a dash — precedes a name, it shows the person was not a graduate at the college named, but received, or was admitted at that college, to the degree designated. The former name of Columbia was King's College, and of Rutgers, Queen's College. The most important college titles are given and some of the highest civil titles. When the different colleges are mentioned, the usual abridgements are made. The names of presidents of the United States are printed in capitals, of senators in congress, and judges of the supreme court of the United States, in small capitals. Those who have been governors of States, territories, or provinces, have a * prefixed to their names; those who have been judges of the highest courts in a State, have a † prefixed, and those who have been representatives in congress are marked with a ‖.

In preparing this List of Graduates, much assistance, especially in manual labor, has been rendered by Mr. Moses Chamberlain, Jr., of Concord, N. H.

List of Graduates, &c.

- | | |
|---|--|
| Abbot | 1797 N. J. Martin |
| 1823 N. J. William R., Mr. | 1810 Col. John |
| 1827 Un. Joseph | Aiken |
| Abeel | 1812 Un. Martin I. |
| 1787 N. J. John N., Mr., Tut., D. D. Harv. | 1821 Ham. —Edward, Mr., at Middlebury |
| 1794 Col. —David G., M. D. | Aikman |
| 1812 Un. Charles C. | 1821 N. J. Alexander, Mr., Tutor |
| 1822 Col. George | Akerly |
| 1823 Un. Gustavus, Mr. | 1804 Col. Samuel, Mr. |
| 1828 Rut. —David, Mr. | 1808 N. J. Benjamin A., M. D. at N. Y. |
| 1829 Rut. Theodore | Alden |
| 1829 Rut. —Gustavus, Mr. | 1789 Col. —Roger, Mr., Yale, 1773 |
| Abercrombie | 1323 Un. Hiram O. [Prof. at Williams |
| 1804 N. J. —James, D. D. | 1829 Un. Joseph, Mr., & N. J. 1832 Tut., |
| Abernethy | Alexander |
| 1827 Un. Samuel | 1760 N. J. Joseph, Mr. |
| Abrahams | 1772 N. J. Isaac |
| 1774 Col. Isaac | 1776 N. J. Nathaniel, Mr. |
| Adam | 1787 N. J. Evan, Mr. |
| 1772 N. J. —John, D. D. | 1792 N. J. Joseph M., Mr. [Sem. at Princ. |
| Adams | 1810 N. J. —Archibald, D. D., Prof. Theol. |
| 1792 Rut. —Jonas S., M. D. | 1820 N. J. James W., Mr., Tut. and Prof. |
| 1806 N. J. —JOHN Q., LL. D., Harvard, | 1821 N. J. —Charles A. |
| 1787, M. A., LL. D., Prof.— | 1823 N. J. Abram F., M. D., Univ. Pa. |
| Sen. and Rep. in Cong.—Sec. | 1824 N. J. William C., Mr. |
| of State of the U. S., and Pres. | 1824 Un. Stephen, Mr. at N. Jersey |
| of the United States. | 1825 Un. Alexander S. [Theol. Sem. Princ. |
| 1809 Un. —John, Mr. | 1826 N. J. Joseph Addison, Mr., Prof. at |
| 1813 Un. Peter | Alison |
| 1816 Un. William M. | 1756 N. J. —Francis, Mr. and Yale, and |
| 1819 Un. Leonard, Mr. | D. D. Glasgow and Col. Phil. |
| 1822 Ham. John Watson, Mr. | 1762 N. J. Hugh |
| 1824 N. J. James, Mr. | Alkin |
| 1825 Ham. Isaac Foote | 1764 N. J. Thomas |
| 1827 Col. —Jasper, D. D., Pres. of Gen. Coll. | Allaire |
| and Charleston Coll. | 1805 Col. Peter |
| 1833 Ham. —Erastus W., Mr. | Allen |
| 1834 Ham. Grosvenor S. | 1762 N. J. Isaac, Mr. |
| 1834 Ham. Melvill M. | 1772 N. J. Moses |
| Adamson | 1802 N. J. David |
| 1819 N. J. John | 1814 Un. Samuel |
| Adger | 1815 N. J. Edward, Mr. |
| 1828 Un. John B. | 1818 N. J. Cornelius L. |
| Adrain | 1819 N. J. Beverley |
| 1810 Rut. —Robert, Mr., LL. D. | 1821 Un. Theodore |
| 1818 Col. —Robert, Prof., LL. D. | 1823 Un. David O., Mr., at Amherst |
| 1827 Rut. Robert, Mr. | 1823 Col. Christopher |
| 1833 Rut. Garnet B. | 1823 Col. Horatio |
| Agnew | 1826 Un. William F. |
| 1795 N. J. James, Mr., and M. D. Phil. | 1829 Un. Nathaniel O. |
| 1797 N. J. William | 1829 Un. Aaron P. |

- 1829 Col. George F.
 1830 Un. Walter W.
 1831 Un. Solomon P.
 1832 Un. Thomas
 1833 Col. Stephen D.
 1834 Col. William M.
 1834 Un. Edward D.
 Alling
 1817 N. J. John
 Allison
 1822 Un. John
 Alricks
 1825 N. J. William P., Mr., Prof. in Wash.
 Col., Pa.
 Alston
 1799 N. J. John, Mr.
 1799 N. J. William A., Mr.
 1825 N. J. William
 Ambler
 1823 Un. Isaac
 Ames
 1796 N. J. —||Fisher, LL. D.,—Harv. 1774
 1816 Un. Julius R., Mr.
 Amis
 1828 Un. William D.
 Ammerman
 1812 Col. Albert
 Amory
 1775 Col. William
 Anderson
 1759 N. J. James
 1789 N. J. William
 1791 Col. Peter, Mr., M. D. 1795
 1796 Col. —Alexander, M. D.
 1796 N. J. William T., Mr.
 1804 N. J. Charles M. C., Mr.
 1809 N. J. Franklin
 1810 Col. Andrew
 1816 Col. Abel S., Mr.
 1817 Ham. James
 1818 Col. Henry J., Mr., Prof.
 1825 Un. John W.
 1826 Col. Charles E.
 Andrews
 1762 Col. —Samuel, Mr.,—Yale, 1759
 1820 Rut. —Solomon, M. D.
 1821 Un. Sherlock I.
 1828 Un. William W.
 1829 N. J. John G.
 1831 N. J. Silas M., Mr. and at N. C.
 1834 Un. Emerson
 Andruss
 1820 N. J. Caleb H., Mr.
 Annan
 1782 Rut. —David, Mr.
 1788 Col. —Robert, Mr.
 Anthon
 1801 Col. John
 1813 Col. Henry, Mr.
 1815 Col. Charles, Mr., LL. D., 1831, Prof.
 1823 Col. Edward
 Anthony
 1819 Un. Theodore V. W.
 1832 Col. Henry T.
 Antill
 1762 Col. Edward, Mr.
 Applegate
 1810 N. J. Henry
 Archer
 1760 N. J. John, Mr.
 1795 N. J. Edward
 1805 N. J. Stevenson, Mr., LL. D., 1836
 1820 Un. Cadmus
 1830 Un. Henry
 1831 Un. Henry W.
 1831 Un. Robert H.
 Archibald
 1772 N. J. —Robert, Mr.
 Arms
 1824 Un. Clifford
 Armstrong
 1773 N. J. James F., Mr.
 1802 N. J. Robert L., Mr.
 1805 N. J. —Amzi, Mr., D. D. 1821
 1816 N. J. William J., Mr.
 1822 N. J. —Robert G., Mr.
 1823 N. J. Amzi, Mr.
 1832 N. J. George D.
 Arndt
 1832 Rut. Charles C. P.
 Arnell
 1812 Rut. —David R., M. D.
 Arnold
 1826 N. J. Richard, Mr., M. D.
 Ashe
 1814 Un. John S., Mr.
 Ashley
 1824 N. J. William, Mr.
 Ashton
 1830 N. J. —William E., Mr.
 Aspinwall
 1809 Col. Thomas
 1825 Ham. Augustus
 Atkinson
 1803 Col. George
 1808 Col. William
 1814 N. J. William M.
 Attwater
 1814 Un. Frederick W., Mr.
 Atwater
 1834 Un. Elnathan R.
 Auchmuty
 1767 Col. —Samuel, D. D., and at Oxford,
 Harv. 1742 and Mr. 1746.
 1774 Col. Robert
 1775 Col. Richard
 1775 Col. Samuel
 Austin
 1785 N. J. —Samuel, Mr. and at Yale, D. D.
 at Williams—Pres. of Univ. Va.
 1827 Un. David R.
 1831 Un. Henry S.
 1832 Un. William
 Averill
 1816 Un. William H.
 1820 Un. Horace
 1828 Un. Chester, Mr., Prof.
 1832 Un. Roger
 Avery
 1766 N. J. Waightstill, Mr.
 1767 Col. —Ephraim, Mr., B. A. at Yale, 1781
 1820 Ham. Charles, Mr., Prof.
 1822 Un. Benjamin F.
 1832 Col. Walter
 1834 Un. John H.
 Axtell
 1796 N. J. Henry, Mr., D. D. elsewhere
 1821 Ham. Daniel Cook, Mr.
 1823 Ham. Henry, Mr., Tutor
 Aycrigg
 1824 Col. Benjamin

Ayres

- 1748 N. J. Enos
1834 N. J. Samuel B.

Babbitt

- 1816 N. J. Amzi, M. A.
1832 N. J. Noah M.

Babcock

- 1774 Col. —Luke, Mr., Yale, 1755 and Mr.
1828 Un. —Deodate, Mr.
1830 Un. Leander

Bache

- 1819 N. J. Benjamin Franklin, M. D., Univ.
Pa., LL. D., Pres. Gir. Col.

Backus

- 1810 N. J. —Azel, D. D., Pres. Hamilton Col.
1811 Un. Samuel, Mr.
1827 Col. John Trumbull, Mr.

Bacon

- 1765 N. J. John, Mr., and at Harv. 1771
1816 Un. William, Mr., and Hamilton, 1819
1817 N. J. —Samuel, Mr.
1822 Ham. William Johnson, Mr.
1826 Ham. Joel Smith, Mr., Prof. at Ham.
Lit. and Theo. Inst.
1831 Un. David R.

Badger

- 1751 N. J. Jonathan, Mr. and Tutor

Bailey

- 1809 Un. Benjamin
1813 Col. William
1829 Col. Theodore
1831 Ham. Clark B.
1833 Un. Abraham

Bainbridge

- 1762 N. J. Absalom, Mr.
1789 Col. John
1798 Col. Joseph
1826 N. J. William, Mr.
1830 N. J. —William, Mr.

Baird

- 1822 N. J. —Robert, Tut., Mr.

Baker

- 1815 N. J. Daniel
1816 Ham. David Jewett, Mr.
1820 N. J. —John C., Mr.
1824 N. J. George W.
1824 Col. Robert
1825 N. J. William C., Mr.
1827 Col. Isaac S.
1827 Col. William S.
1833 N. J. Philemon M.
1834 Rut. David F.

Balch

- 1766 N. J. Hezekiah James, Mr.
1766 N. J. Hezekiah, Mr. [1813]
1774 N. J. Stephen Blewmer, Mr., and D. D.
1805 N. J. Alfred, Mr.
1806 N. J. Lewis P. W.
1813 N. J. Thomas H., Mr.

Baldwin

- 1755 N. J. Jonathan, Mr.
1757 N. J. Moses, Mr. and at Dart.
1770 N. J. Samuel, Mr.
1784 N. J. John, Mr.
1789 Rut. Methusaleh
1810 N. J. James C.
1815 Ham. —Amos Glover, Mr.
1815 Ham. Norman
1817 N. J. Jacob L., Mr.
1823 N. J. John T.
1823 Ham. Curtis Chittenden
1828 Rut. —Eli, Mr.,—D. D. at Col. 1831
1829 Un. Henry

Balfour

- 1802 N. J. —Robert, D. D.

Ball

- 1782 N. J. Spencer
1814 Col. John H.
1816 Un. —Heman, D. D. Dart. 1791
1828 Un. Mason
1828 Un. Dyer
1834 Un. Eleazer T.

Banker

- 1786 N. J. —Abraham
1799 Un. George W.
1801 Un. Evertus A.

Banks

- 1308 Un. —John, D. D., Prof. in Phil.
1829 Un. Hugh

Bankson

- 1771 N. J. —James, Mr. and Phil.

Banning

- 1810 N. J. John

Bannister

- 1801 N. J. John M.

Barber

- 1767 N. J. Francis, Mr.
1774 N. J. —Thomas, Mr., Yale, 1762
1796 N. J. George C., Mr.

Barclay

- 1766 Col. James, Mr.
1772 Col. Thomas
1791 N. J. David, Mr.
1796 Col. David
1803 Un. Frederic J.
1805 Un. J. B. V.
1808 N. J. Robert
1833 N. J. John M.

Barculoo

- 1795 Col. George

Bard

- 1768 Col. —Samuel, M. D., and at Edin.
Prof.

- 1773 N. J. David, Mr.

- 1797 Col. William

- 1808 N. J. Robert

- 1815 N. J. —Samuel, LL. D., M. D., N. Y.

- 1820 N. J. Richard

- 1821 Un. Isaac O.

- 1833 N. J. John M.

Bardwell

- 1831 N. J. Horatio J.

Barkalow

- 1826 N. J. Daniel

Barker

- 1821 Un. Smith
1824 Col. Robert
1827 Un. George P.
1827 Col. Thomas H.

Barnard

- 1812 Un. Luther
1831 Un. John
1833 Un. William F.

Barnes

- 1809 Un. Daniel H., Mr., D. D.
1820 Ham. Albert
1821 Col. William B.
1823 Ham. Edwin
1828 Un. Henry

Barnet

- 1771 Col. Ichabod B., Mr.

Barney

- 1830 Un. Hiram H.
1831 Un. Elam E.
1834 Un. Hiram

- Barnitz**
 1821 N. J. George A.
Barnum
 1757 N. J. Caleb, Mr. and at Harv. 1768
 1804 Col. John W.
Barret
 1754 N. J. Moses
Barrett
 1824 Un. Gerrish, Mr.
Barrow
 1804 Col. —William, M. D.
 1814 N. J. Robert H.
 1818 N. J. David
 1833 Col. James
Barrows
 1817 N. J. —Eleazer S., Mr., Mid. 1817 —
 Prof. at Hamilton
 1829 Un. Liberty
Barry
 1804 Col. —Edmund D., Mr.
 1828 Col. Edmund D.
Bartholomew
 1832 Un. Orlo
Bartles
 1821 Un. Charles
Bartlett
 1825 Un. Charles
 1833 Col. John S.
Barstow
 1817 Un. David M.
Barton
 1770 Col. Thomas, Mr.
 1785 N. J. —William, Mr.
 1805 N. J. William P. C., Mr. and M. D.
 Prof. at Jeff. Coll.
 1817 N. J. William B., Mr.
 1819 Ham. John
 1823 Ham. Thomas
Bartow
 1806 Col. John V., Mr.
Basler
 1830 Un. Benjamin S., Mr. and Rut. 1833
Bassett
 1786 Col. John, Mr.
 1834 Un. Calvin P.
Bates
 1829 Un. Otis A.
Battaile
 1815 N. J. Laurence
Baxter
 1828 Un. William
 1830 Un. Charles
Bay
 1750 N. J. Hugh
 1765 N. J. John
 1797 Col. —William, M. D.
 1798 Col. Thomas
 1803 Col. John
Bayard
 1757 N. J. Nicholas
 1760 Col. Samuel, Mr.
 1776 Col. Samuel
 1777 N. J. James A.
 1779 N. J. Andrew, Mr.
 1784 N. J. James Ashton, Mr.
 1784 N. J. Samuel, Mr.
 1792 N. J. Nicholas, Mr., M. D. Phil.
 1809 N. J. Lewis P., Mr.
 1814 N. J. Richard H.
 1820 N. J. James
 1820 N. J. Samuel J.
 1821 N. J. William M., Mr.
 1825 Un. Edward
 1827 Un. Henry M.
 1827 Un. —James A., Mr.
Bayles
 1800 N. J. John
Bayless
 1832 Rut. Samuel M.
Bayley
 1802 Col. —Joseph, M. D.
 1828 Col. William
Baylor
 1826 N. J. William, M. D., Univ. Pa.
 1827 N. J. Baynham, Mr., M. D., Univ. Pa.
Bayly
 1792 N. J. James P.
 1794 N. J. Thomas M., Mr.
 1797 N. J. Thomas, Mr.
 1800 N. J. Richard D., Mr.
Baynard
 1812 N. J. William G.
Beach
 1783 N. J. Samuel, Mr. and Tutor
 1789 Col. —Abraham, D. D.
 1824 Un. Edwards A.
 1829 Rut. Abraham, Mr.
 1829 N. J. Amzi A., Mr.
Beal
 1812 Un. George W., Mr.
Beale
 1815 Un. Chester
 1833 N. J. Charles H.
Beall
 1827 Un. Samuel
Beaman
 1828 Un. Gamaliel C.
Beard
 1750 N. J. James, Mr. at Yale
Beardslee
 1821 Un. Augustus
Beardsley
 1761 Col. John, Mr. 1768
 1821 Ham. —Samuel, Mr.
 1823 Ham. William
 1826 Un. Obadiah C.
 1827 Un. Charles E.
Beasley
 1797 N. J. Frederick, Mr., Tut., D. D. at Co-
 lumbia, 1815, Provost Univ. Pa.
Beattie
 1800 Un. William
 1822 Un. William D.
 1834 Un. James M.
 1834 Un. Robert H.
Beatty
 1762 N. J. —Charles, Mr.
 1769 N. J. John, Mr.
 1775 N. J. Charles Clinton
 1797 N. J. Richard L., Mr.
 1806 Un. John, Mr.
 1818 N. J. Charles C., Mr.
 1824 N. J. —Francis, M. D., Mr.
Beaty
 1799 Un. Josiah
Beaubien
 1796 N. J. Benjamin
Beck
 1807 Un. Theodorick Romeyn, Mr., M. D.
 1813 Un. Nicholas F., Mr.
 1813 Col. John B., Mr. and Union, and
 M. D. at N. J.

- 1813 Un. Abraham
 1817 Un. Lewis C., Mr., M. D.
Beckett
 1823 N. J. Edward M., M. D., Univ. Pa.
Beckwith
 1827 Un. Josiah G., Mr., M. D.
 1816 Rut. —Elkanah M., M. D.
Bedell
 1811 Col. Gregory T., D. D.
Bedford
 1771 N. J. Gunning, Mr.
Beebee
 1802 Col. Alexander
 1814 Un. Dillon
Beekman
 1822 Un. Jacob T. B., Mr. at Rut. 1827
Beekman
 1766 Col. Gerard, Mr.
 1773 N. J. William
 1792 Col. Gerard
 1827 Rut. —Jacob T. B., Mr.
 1829 Rut. William F.
 1834 Col. James V.
Beers
 1814 Un. William P.
 1830 Un. George D.
Belcher
 1748 N. J. —*Jonathan, Mr.—Harv. 1699, Gov.
 of Ms., N. H., and N. J.
 1756 N. J. —Jonathan, Mr. — Harv. 1728 and
 Mr. at Harv., Dublin, and
 N. J.
Belden
 1811 N. J. Lewis, M. D.
 1812 N. J. Charles
 1827 Rut. —Lewis, M. D.
Belding
 1832 Un. Samuel
Belknap
 1805 N. J. Hezekiah, M. and Tutor
Bell
 1790 N. J. Daniel
 1819 Un. John, M. D. at Bowdoin 1823—
 Prof. Univ. Vt.
Bellach
 1738 N. J. Thomas A.
Bement
 1829 Un. Leonard
Bend
 1803 N. J. —Joseph G., D. D.
Benedict
 1757 N. J. Noah, Mr.
 1765 N. J. Joel, D. D. at Union, 1808
 1810 Un. William
 1822 Un. Russell
 1823 Ham. Farrand Northrop, Prof. in Univ. [Ver.
 1824 Ham. Isaac
Bennett
 1816 Ham. Philander
 1821 Ham. Edward, Mr.
Benoist
 1813 N. J. Robert, Mr.
Benson
 1765 Col. Egbert, Mr., — LL. D. at Union
 1799
 1801 Col. Robert
 1807 Col. Egbert
Bently
 1824 Un. Charles, Mr.
- Benton**
 1819 Un. Lewis
Berdan
 1821 Un. David
Bergen
 1808 N. J. John, Mr. and Tutor
 1829 N. J. —Jacob T., Mr.
Berger
 1824 Un. James, Mr.
Berrian
 1808 Col. William, Mr., D. D. 1828
 1809 Col. Samuel
 1815 Col. James
Berrien
 1796 N. J. JOHN M., Mr., LL. D. 1829,—
 Attorney Gen. of U. States
 1819 N. J. —Richard M., Mr., M. D. Univ.
 Pa.
 1834 N. J. —Samuel U., Mr.
Berry
 1805 N. J. Benjamin
 1817 Ham. Morris Miller, Mr.
Bertzson
 1828 N. J. Samuel R., Mr.
Best
 1771 Rut. Michael, between 1771 and 1782
 1798 Col. —William, Mr.
Betts
 1820 Col. William, Mr.
 1826 Un. William R. S.
Beveridge
 1814 Un. Thomas
Bevier
 1812 N. J. Lewis D.
Bibb
 1792 N. J. George, Mr.
Bibby
 1805 Col. James
 1809 Col. Edward N.
Biddle
 1801 N. J. Nicholas, Mr., LL. D., 1835
 1827 N. J. Edward Mr., M.
Bierne
 1825 N. J. John
Bigelow
 1823 Un. Robert
Biggs
 1807 N. J. Augustus W.
 1815 N. J. Thomas J., Tutor, Mr., Prof.
 Lane Theol. Sem.
Bill
 1805 Un. James, Mr.
Billings
 1822 Un. Danforth
Billups
 1822 Un. John
Bingham
 1829 Un. Flavel W., Mr.
Bird
 1818 Un. John H.
Birney
 1810 N. J. James
Bisbee
 1831 Un. John H.
Bishop
 1810 N. J. David, Mr.
 1819 Un. Artemas, Mr.
 1823 Un. Isaac W. [Coll.
 1825 N. J. —Robert H., D. D., Pres. of Miami

1826 Ham. Samuel Perkins
 1834 Ham. —William H., B. A.
Bixby
 1817 Un. Alfred
 1828 Un. Lewis
Blachford
 1816 N. J. —Henry, Mr. and at Union
Black
 1771 N. J. John, Mr.
 1821 Ham. John H.
 1831 N. J. Samuel H. B.
Blackburn
 1805 N. J. —Gideon, Mr., D. D. at Gren.
 Coll.
Blackford
 1806 N. J. Isaac N., Mr.
Blackstone
 1819 Ham. John W., Mr.
Blackwell
 1768 N. J. Robert, and at Col. 1770, Mr.,
 D. D. at Col.
 1804 Col. William D. [Univ. Pa.
 1825 N. J. John Harrison, Mr., D. D.,
Blain
 1811 Un. William, Mr.
Blair
 1760 N. J. Samuel, Mr., and at Harv. Tut.
 and D. D. Phil.
 1760 N. J. —John, Mr., and Prof.
 1769 N. J. William Laurence, Mr.
 1775 N. J. John, Mr.
 1806 N. J. John Henry
 1833 Un. Tyrrell
Blakeman
 1814 Un. Rufus
Blanch
 1829 Col. Thomas E.
Blanchard
 1817 Un. John
 1818 Un. Anthony
Blake
 1830 Un. Benson
Blatchford
 1811 Un. Henry, Mr., and at New Jersey
 1815 Un. Richard M., Mr.
 1815 Un. Thomas W., Mr., M. D. at N. J.
 1820 Un. John
 1829 Un. Edgecomb N.
Blauvelt
 1782 Rut. Timothy
 1783 Rut. Isaac, Mr 1783
 1789 Rut. Abraham, Mr.
 1801 Col. Abraham L.
 1810 Rut. Cornelius, Mr.
 1814 Rut. William W.
 1821 N. J. —William W., Mr.
 1823 Rut. Charles C., Mr.
 1828 Rut. Isaac A., Mr.
 1828 Rut. —John S., Mr.
 1833 Rut. Nicholas C.
Bleecker
 1791 Col. Anthony, Mr. 1797
 1791 Col. William
 1791 N. J. John, Mr.
 1792 N. J. Peter
 1805 Col. Leonard A.
 1820 Col. John B.
 1821 Ham. Rutgers
 1823 Ham. Stephen Van Rensselaer
 1823 Ham. —Herman, Mr.
Blight
 1820 N. J. George W., Mr.

Blodgett
 1834 Un. Gaius M.
Bloodgood
 1818 Un. Simeon De W., Mr.
 1829 Un. Abraham
 1832 Un. Abraham L.
Bloomer
 1758 Col. Joshua, Mr., D. D. 1790
Bloomfield
 1828 Rut. William Mr.
Blydenburgh
 1770 N. J. John, Mr.
Blythe
 1805 N. J. James, Mr., D. D., Prof. in Trans.
 Univ.—Pres. South Hanover
 Coll., Ia.
Boardman
 1784 N. J. —Daniel, Mr., Yale 1781, and Mr.
 1816 Un. George S., Mr.
 1818 Un. George S.
Bockee
 1803 Un. Abraham
Bodine
 1793 Rut. Frederick
Bogardus
 1810 Rut. —Cornelius
 1813 Un. William R.
 1815 Col. Archibald R.
Bogart
 1773 Col. Cornelius
 1782 Rut. —John, Mr.
 1790 Col. David S.
 1791 N. J. —David S., and at Columbia
 1824 N. J. Gilbert, Mr.
 1827 N. J. David N., Mr.
Bogert
 1801 Col. Samuel
 1810 Un. Henry H., Mr., M. D., N. Y.
 1832 Rut. Charles A.
 1832 Col. Horatio, Mr. 1836
Boggs
 1823 N. J. —John, Mr.
 1824 N. J. James L.
 1830 Col. John B.
Bogue
 1820 Ham. Horace Publius
Boice
 1824 Un. John P.
 1827 Rut. —Ira C., Mr.
Boies
 1830 Un. William C.
 1832 Un. Augustus A.
Boileau
 1789 N. J. Nathaniel B.
Bolling
 1825 N. J. Robert B.
 1826 N. J. George Washington
Bolton
 1801 Col. Thomas
 1831 Col. James, Mr., 1835
 1833 Col. Jackson
Bonaparte
 1825 N. J. —Charles Lucien, Mr.
Bond
 1822 Un. Lewis
Bonnell
 1829 Rut. Alexander V., Mr.
 1813 N. J. Joseph, Mr.
Bonnet
 1818 Col. Daniel

- Bonny
 1793 N. J. Joseph
 Borck
 1811 Rut. —Christian, D. D.
 Borrowe
 1793 Col. —Samuel, M. D.
 Booth
 1808 N. J. James, Mr.
 1813 Un. Lebbeus, Mr.
 Borkuloe
 1758 N. J. John
 Borland
 1811 Un. Charles, Mr.
 Bostwick
 1756 N. J. —David, Mr.
 Bosworth
 1823 Un. Benjamin F.
 1826 Un. Nathaniel S.
 1826 Ham. Joseph S.
 1829 Un. Eliphalet
 Botsford
 1828 N. J. Amos
 Boucher
 1771 Col. —Jonathan, Mr.
 Bouck
 1829 Un. James M.
 Boudinot
 1809 N. J. Elias, Mr.
 Boulware
 1829 N. J. William, Mr., Prof. Columbia
 Bourke
 1823 N. J. Edward G.
 Bowden
 1772 Col. John, Mr.
 1813 Col. James J.
 Bowdoin
 1813 Rut. Ezekiel
 1830 Col. James
 Bowen
 1803 Un. William C.
 1809 N. J. Penrose W.
 1821 N. J. William S., M. D. Pa.
 Bowie
 1783 N. J. Ralph, Mr.
 1795 N. J. George G., Mr.
 1819 N. J. John, Mr.
 1827 Un. Thomas F.
 1829 Un. John F.
 Bowman
 1832 Un. George
 Bowne
 1803 Col. John
 Boyd
 1757 N. J. John, Mr.
 1763 N. J. James, Mr.
 1778 N. J. William, Mr.
 1787 Col. Samuel
 1795 N. J. John A., Mr.
 1797 Col. Robert
 1806 Col. George [Pa.
 1807 N. J. John T., Mr., and M. D. Univ.
 1807 Un. Thomas
 1810 N. J. James, Mr.
 1813 Col. William
 1813 Un. Hugh M., Mr.
 1814 Un. Joshua, Mr.
 1815 N. J. William, Mr. and M. D., N. Y.
 1818 Col. John B., Mr. 1813
 1822 Un. James R., Mr.
 1823 Col. William H., Mr., M. D.
- 1832 Col. William L., Mr.
 1833 Un. David
 Boyden
 1821 Un. Nathaniel
 Boykin
 1811 N. J. John
 Brace
 1815 Ham. Samuel Williams, Mr.
 Brackenridge
 1771 N. J. Hugh H., Mr.
 Bradford
 1772 N. J. William, Mr.
 1773 N. J. Ebenezer, Mr. and Dart.
 1774 N. J. William, Mr.
 1804 N. J. —John M., Mr., Tutor, N. J.,
 D. D. at Union, Br. Univ. 1800
 1812 Un. —John M., D. D.
 1814 Un. Merrit, Mr.
 1832 Un. Alexander W.
 1832 Un. John M.
 1833 Un. —Arthur B., A. B.
 1833 Ham. William Henry
 1834 Ham. Thomas T.
 Bradley
 1814 Un. Samuel B., Mr., M. D.
 1829 Un. Philip
 Bradner
 1755 N. J. Benoni, Mr.
 Brady
 1309 Col. John, Mr.
 Brainard
 1749 N. J. —John, Mr., Yale, 1746
 1824 Ham. Almon
 Branch
 1832 Un. Daniel
 Brattle
 1769 N. J. —Thomas, Mr., Harv. 1760, and
 Yale 1769
 Brayton
 1833 Un. Isaac
 Brearly
 1781 N. J. —DAVID, Mr., Chief Justice of
 New Jersey.
 1820 N. J. William, Mr.
 Breck
 1774 N. J. Daniel, Mr.
 Breckenridge
 1810 N. J. Joseph C.
 1818 N. J. John, Mr., Tutor, —D. D. at
 Union,—Prof. at Princ. Sem.
 1819 Un. Robert S.
 1832 N. J. —Robert J., Mr.
 Breed
 1771 N. J. —John Macclaren, Mr., Yal. 1768
 Breese
 1818 Un. Sidney A., Mr.
 1822 Ham. Samuel, Mr.
 Brett
 1834 Rut. Philip M.
 Brevard
 1768 N. J. Ephraim
 1769 N. J. Joel
 Brewster
 1823 Un. David P.
 1832 Ham. Waite W., Mr.
 1834 N. J. Benjamin H.
 Bridgen
 1813 Un. Thomas A.
 Brien
 1828 N. J. Edward B.

- Briggs**
 1827 Ham. Jerome J.
 1834 Rut. John H.
- Brigham**
 1818 Un. David
 1829 Un. David T.
- Brinckerhoff**
 1798 Col. George, Mr.
 1832 Rut. Edward
- Brinckle**
 1809 N. J. Joshua G., Mr.
 1815 N. J. Samuel C., Mr.
- Brinkle**
 1816 N. J. William D., Mr., M. D. Univ. Pa.
- Bristol**
 1815 Ham. George
- Brobston**
 1825 Un. William
- Brodhead**
 1801 Un. James, Mr., D. D.
 1811 Rut. Jacob, Mr., D. D. 1815
 1816 Un. Luke
 1831 Rut. John R., Mr.
- Brokaw**
 1793 Rut. Abraham
- Bronk**
 1807 Col. John L.
 1810 N. J. Robert
 1820 Un. Leonard
- Bronson**
 1821 Ham. —Green Carrier, Mr.
 1828 Un. Edwin
 1832 Ham. Huett Hill, Mr., Tutor
- Brooks**
 1814 Col. James
 1815 Un. David
 1818 Un. James G.
 1826 Ham. Lorenzo H.
 1828 Un. Roswell, Mr.
 1828 Ham. John Flavel, Mr.
 1832 Un. Lovel
- Broom**
 1794 N. J. James M., Mr.
 1804 N. J. Jacob P.
- Broome**
 1780 N. J. —Samuel P., Mr., Yale, 1786
 1791 Col. William, Mr., 1797
- Brosnahan**
 1811 Un. John
- Brower**
 1792 Col. Cornelius
 1793 Col. John
 1793 Rut. —Abraham. M. D.
 1798 Col. Jacob, Mr.
 1802 Col. —Jacob V., M. D.
 1806 Un. Arminius
 1813 Rut. Isaac L., Mr.
- Browere**
 1807 Col. John H.
- Brown**
 1749 N. J. John
 1750 N. J. —James, Mr., —Yale, 1747 [1758
 1753 N. J. Daniel Isaac, Mr., and at Col.
 1786 N. J. William Maxwell, Mr.
 1795 N. J. Thomas
 1802 N. J. Isaac V., Mr., Tutor
 1803 N. J. Robert C., Mr.
 1805 N. J. —Richard, Mr.
 1806 N. J. Gustavus A.
 1807 N. J. George W.
 1808 Col. Lionel
 1809 N. J. Charles F.
- 1811 N. J. —John, D. D.
 1811 Col. John, Mr., 1815
 1812 Un. Chester
 1818 N. J. John R., Mr.
 1819 Ham. —Francis, D. D. and at Wms.,—
 B. A. at Dart., and Pres. Dart.
- 1819 Un. Anson
 1820 N. J. Alexander
 1820 N. J. John T.
 1820 N. J. Orlando
 1823 N. J. —Matthew, D. D., Pres. Jeff. Coll.
 1824 N. J. Bowes Reed, Mr.
 1825 N. J. Abraham Rezeau, Mr., Tutor
 1826 Un. Silas C., Mr.
 1827 Un. Chauncey
 1827 Un. —John, D. D.,—B. A. at Dart.
 1828 N. J. George H., Mr.
 1829 Un. Thomas
 1830 N. J. William H.
 1830 Un. Levi F.
 1830 Un. George B.
 1830 Rut. John M.
 1831 Rut. George W., Mr.
 1831 Rut. John J.
 1832 Un. John W.
 1833 Un. F. Charles
 1834 Un. Edward A.
 1834 Un. John S.
 1834 Un. Lysander H.
- Browne**
 1758 Col. Daniel Isaac, Mr.,—N. J.
 1758 Col. —Isaac, Mr., Yale, 1729
 1758 Col. —Samuel, Mr., Yale, 1749
 1803 Col. John
- Brownell**
 1804 Un. Thomas C., Mr., D. D., LL. D.
 —and D. D. at Columb., 1819,
 Prof., Pres. of Wash. Coll.
 1814 Rut. —Pardon, M. D. [gers, 1816
 1812 Un. Richmond, Mr.—M. D. at Rut-
- Brownfield**
 1777 N. J. John, Mr.
- Brownlee**
 1820 N. J. —William C., Mr., and at Glas.
 D. D.
- Bruce**
 1797 Col. Archibald
- Bruen**
 1812 Col. Matthias, Mr.
 1813 Col. George W., Mr.
 1816 Un. Barnabas, Mr., Tutor
 1830 Rut. Alexander M., Mr.
- Bruin**
 1810 N. J. Andrew De Witt
- Brush**
 1757 N. J. Abner, Mr.
 1820 Ham. Edmund Askin
 1827 Col. Henry N.
 1830 Rut. William, Mr.
- Bruyn**
 1801 N. J. Edmund, Mr.
 1808 Un. John C.
 1803 N. J. Severuyn, Mr.
- Bryan**
 1772 N. J. Andrew
 1834 Un. David S.
- Bryar**
 1804 Col. George
 1834 Col. Edward
 1834 Col. David S.
- Bryson**
 1831 Un. Cornelius H.
 1832 N. J. Nathan G., Mr.

- Buchanan
 1822 N. J. William S.
 Buck
 1810 N. J. Richardson
 Buckham
 1832 Rut. George
 Buckminister
 1803 N. J. —Joseph, D. D.,—Yale, 1770
 Budd
 1816 Rut. Bern W., M. D.
 1830 N. J. Samuel W., Mr., Prof. Marsh.
 Bulkley
 1814 Un. William I.
 1832 Rut. Henry S.
 Bull
 1820 Un. James D., Mr.
 Bullus
 1828 Rut. Robert
 Bunner
 1798 Col. Rudolph
 Burder
 1820 N. J. —George, D. D.
 Burdett
 1829 N. J. Charles
 Burke
 1824 Ham. Albert Gallatin
 Burnet
 1749 N. J. —William, Mr.
 1769 N. J. Matthias, Mr., and Yale, D. D.
 1775 N. J. Ichabod, Mr.
 1792 N. J. George W., Mr.
 1799 N. J. Eliezer, Mr.
 1814 Un. Samuel
 1825 Un. William
 Burnett
 1791 N. J. †Jacob, Mr.
 Burnham
 1830 Un. Alvah K.
 1831 Un. Dyer N.
 Burr
 1755 N. J. Thaddeus, Mr., and Yale, 1759
 1772 N. J. AARON, Mr., Senator in Congress, Vice Pres. U. S.
 1809 Un. Charles
 1816 Un. Edwin
 Burrell
 1807 Col. William E.
 Burrill
 1824 Col. Alexander M.
 Burroughs
 1828 Un. Benjamin
 1833 Col. —Charles, D. D., Harv. 1806, and Mr., and Mr. at Dart. 1811
 Burrowes
 1832 N. J. George, Mr., and Tutor
 Burrows
 1830 Rut. —William H., Mr.
 Burt
 1766 N. J. Joseph
 1805 N. J. Enoch, Mr.
 1810 Un. Seth, Mr. [herst
 1818 Un. William S., Mr., Tutor at Am-
 1822 Un. Joel W.
 1827 Un. James
 Burtis
 1812 Col. John A.
 1827 Un. Arthur
 Burton
 1785 N. J. —John, Mr.
 1816 Un. Samuel L.
 Burwell
 1830 Un. Deodate
 Bury
 1812 Un. Richard, Mr.
 Bush
 1823 N. J. —George, Prof. N. Y. Univ.
 1833 Ham. Isaac
 Bussard
 1822 N. J. William S.
 Butler
 1817 N. J. Chester
 1819 Un. Orange
 1820 N. J. Zebulon, Mr.
 1824 Un. David B.
 1828 Col. Jonas
 1834 Rut. —Benjamin F., LL. D., Attorney General of United States
 Butterworth
 1830 Un. Samuel
 Butts
 1826 Ham. Daniel B.
 1834 Ham. William E.
 Buxton
 1793 Rut. —Charles
 Bynum
 1821 Un. †Jesse A.
 Cadle
 1809 Col. John, Mr.
 1813 Col. Richard F., Mr.
 Cadwallader
 1815 N. J. Thomas
 Cadwell
 1831 Ham. Benjamin H.
 Cady
 1808 Un. John W., Mr.
 1826 Un. Eleazer L.
 1834 Ham. —Daniel, LL. D.
 Caldwell
 1759 N. J. James, Mr.
 1761 N. J. David, Mr.,—D. D. elsewhere
 1791 N. J. Joseph, Mr., Tut., D. D., Prof. and Pres. Univ. N. C.
 1796 N. J. Elias B., Mr.
 1798 N. J. —Charles, Mr. and M. D. Phil.
 Calhoun
 1774 N. J. John Ewing
 1804 N. J. Samuel, M. D.
 1814 Ham. George Alburn
 1821 Ham. —JOHN CALDWELL, LL. D., and at Yale, Senator in Congress and Vice Pres. of U. States
 1825 Un. Philo
 Calkin
 1827 N. J. Edward P.
 Callender
 1821 Un. Charles
 Calloway
 1791 N. J. Henry
 1791 N. J. Robert
 Cambreleng
 1812 Un. Stephen
 Cameron
 1832 Un. Robert
 Cammann
 1825 Col. George P.
 Camp
 1756 N. J. Stephen
 1804 Col. Elisha
 1811 Un. Phineas

- Campbell
 1770 N. J. John
 1771 N. J. Donald, Mr.
 1791 N. J. James, Mr.
 1794 N. J. George W., Mr.
 1796 Col. —John, Mr.
 1799 Un. Robert
 1806 N. J. —Joseph, Mr.
 1808 Un. John
 1811 Col. John
 1816 Col. John D., Mr., 1820
 1818 N. J. Thomas
 1820 Un. George W., Mr.
 1820 Un. Alfred E.
 1821 Ham. David C.
 1825 Un. George W., Mr.
 1825 Un. George L.
 1825 N. J. Charles
 1827 Un. Samuel
 1830 Rut. William B., Mr.
 1830 Un. James C.
 1831 Un. David
 1831 Un. William
 1833 Un. George
 1833 Un. James
 1834 Un. Samuel B.
- Campfield
 1759 N. J. Jabez, Mr.
 1784 N. J. William
 1824 N. J. Robert B., Mr.
- Cande
 1825 Un. Isaac N.
- Canfield
 1753 N. J. Israel
 1792 Rut. —Jabez, M. D.
 1816 N. J. Isaac W., Mr., M. D., N. York
 1817 Un. Cyrenus W.
 1829 N. J. Silas D.
- Cannon
 1811 Rut. —James S., D. D.
 1815 Un. Philip A.
 1817 Col. John M. [1825
 1822 Un. Frederick E., Mr. at Amherst,
 1823 Un. Elias B., Mr., and at Rut. 1827
 1833 Rut. Garret S.
- Cantine
 1796 N. J. Moses J., Mr.
 1818 Un. William R.
- Capron
 1817 Ham. John Milton
- Carder
 1827 Ham. James D.
- Carle
 1789 Rut. John J., Mr. and at N. J. 1792
 1811 Rut. John H.
- Carlisle
 1815 Rut. —Lewis, M. D.
- Carmichael
 1759 N. J. John, Mr.
 1826 Ham. William M., Mr.
 1828 N. J. Richard B., Mr.
- Carnahan
 1800 N. J. James, Mr., Tut. and Pres. D. D.
 at Ham. 1821
- Carithers
 1834 Rut. Daniel N.
- Carothers
 1833 Rut. John H.
- Carpenter
 1806 N. J. John Smith, M. D., Pa.
 1830 Un. Justin
- 1830 Un. Marinus
 1834 Rut. —George W., Mr.
 Carr
 1825 Un. James W.
 Carrington
 1814 N. J. Henry
 Carroll
 1823 Col. —John, Mr.
 Carter
 1805 N. J. St. Leger Landon
 1809 N. J. Thomas Otway
 1815 N. J. John P.
 1818 N. J. John H.
 1820 N. J. William M.
 1829 Col. James A.
 Caruthers
 1817 N. J. Eli W., Mr.
 1831 N. J. Archibald
 Carvill
 1832 Col. George
 Case
 1755 N. J. Wheeler, Mr.
 1799 Un. Walter
 1810 Un. Wheeler
 Casey
 1834 Col. William B.
 Cass
 1825 Ham.—Lewis, L. L. D., Gov. of Michigan,
 and Sec. of War.
 Cassat
 1819 N. J. Henry H.
 Cassidy
 1833 Un. William
 Castner
 1809 N. J. Jacob R.
 Cathcart
 1816 Rut. —Robert, D. D.
 Catlin
 1818 Ham. Orrin
 1827 Ham. Marcus, Mr., Prof.
 1828 Col. George
 1828 Col. —Charles T., Mr., and Yale
 Cazier
 1785 N. J. Matthias, Mr., and at Dart. 1793
 Center
 1818 Un. Frederick
 Chadwick
 1821 Ham. —Jabez, Mr.
 Chalmers
 1831 Un. Thomas C.
 Chamberlain
 1806 N. J. James L.
 Chambers
 1765 N. J. Joseph
 1804 N. J. George
 1818 N. J. Joseph
 1820 N. J. Thomas
 1834 Rut. Talbot W.
 Chandler
 1758 Col. —Thomas B., Mr. and at Oxford,
 Yale, 1745,—D. D. Oxford.
 1774 Col. William
 1819 N. J. —George, Mr.
 1825 Ham. Charles
 1827 Un. Aurelius
 1827 Un. Josiah
 1829 Un. George, M. D.
 1833 Ham. Samuel
 1834 Un. Samuel

- Channing**
 1769 N. J. William, Mr., and at Yale, 1781
Chapin
 1816 Un. Rosevelt
 1816 Un. —Calvin, D. D., Yale, 1788
 1818 Un. —Chester, Mr.
Chapman
 1754 N. J. Benjamin, Mr., Yale, 1761
 1765 N. J. —Jedediah, Mr., Yale, 1762
 1789 N. J. Robert H., Mr., and at Rutgers
 D. D. at Williams, Pres. of
 University of N. C.
 1805 N. J. Henry Lee
 1813 N. J. Thomas, Mr.
 1826 Ham. Charles
 1828 Un. Robert H.
Chase
 1766 N. J. Caleb
 1819 Col. —Philander, D. D., — B. A. at
 Dartmouth, Pres. Ken'y Coll.
Chassell
 1834 Ham. David
Chavalier
 1834 N. J. Nicolas W.
Chauncy
 1831 Col. Peter S., Mr., 1836
Cheesman
 1771 N. J. Edmund
 1812 Rut. John C., M. D.
Cheetham
 1811 N. J. Joseph
Cheever
 1766 N. J. Jonathan
 1827 Un. —Ebenezer, Mr.
Cheeves
 1824 Col. —|| Langdon, LL. D.
Chesnut
 1819 Un. John
Chester
 1814 Un. Henry, Mr.
 1815 Un. William, Mr.
 1821 Un. —John, D. D.
 1834 Un. Albert T.
Chestnut
 1748 N. J. Benjamin, Mr.
 1792 N. J. James, Mr.
Chetwood
 1792 N. J. William, Mr.
 1818 N. J. John J., Mr.
 1833 Rut. John
Chew
 1825 N. J. Samuel, Mr.
 1829 Un. A. Sanford
Child
 1810 Col. Francis
 1828 Un. Elias
Chinn
 1819 Un. Joseph W.
Chipp
 1833 Un. Howard
Chittenden
 1824 Un. Alanson B., Mr.
Choules
 1825 N. J. —John C., Mr.
Christie
 1799 Col. John
 1806 Col. John
 1828 Col. Thomas W.
 1828 Rut. James R.
 1829 Un. —James, Mr.
 1832 Col. John
Chrystie
 1831 Col. James
Church
 1816 Un. Rodney S., Mr.
Churchill
 1790 N. J. Armstead
Clagget
 1764 N. J. Thomas John, D. D.
 1820 Un. Albert L.
Clapp
 1822 Un. Erastus
 1827 Un. Joseph B.
Clark
 1751 N. J. Samuel, Mr., and Yale, 1757
 1759 N. J. John
 1762 Col. Richard, Mr., 1766
 1781 N. J. Joseph, Mr., D. D. Jeff. Coll.
 1793 Rut. —John, M. D.
 1807 Un. Thomas E.
 1807 N. J. Peter I., Mr.
 1807 N. J. John F., Mr., Tutor
 1808 N. J. Daniel A., Mr.
 1808 Un. Aaron, Mr.
 1814 Rut. William Paterson, Mr., New
 Jersey, and M. D. at N. York
 1814 Rut. Abraham Schuyler
 1817 Un. —Orin, Mr., D. D. 1827
 1817 Un. Alvah
 1818 Ham. —Edward, Mr., and Yale
 1822 Un. Edward
 1823 Un. Gardiner K.
 1823 Un. John A., Mr.
 1824 Un. —William A., Mr.
 1825 Un. Thomas J.
 1826 Col. William A.
 1827 Un. Peter
 1828 Un. Cyrus S.
 1831 Un. Walter
 1833 Un. Paris G.
 1834 Col. —Orange, Mr., D. D. Gen.
 1834 Ham. Thomas Allen
Clarke
 1771 Col. Clement C., Mr.
 1797 N. J. James, Mr.
 1806 N. J. James I.
 1815 N. J. Robert I., Mr., and M. D., Pa.
 1817 Col. James P. F.
 1823 Col. Edward M.
 1824 N. J. Johnson
 1827 N. J. Joseph C.
 1831 Un. De Witt Clinton
Clarkson
 1785 N. J. —Joseph, Mr., Pa.
 1788 N. J. George
 1810 Col. David
Clay
 1784 N. J. Joseph, Mr., and at Rhod. 1806
Claypoole
 1775 N. J. William
Clayton
 1822 Un. Joshua A.
Clements
 1783 N. J. William
Clemson
 1822 N. J. John B.
Cleveland
 1799 Un. John
 1799 Un. James
 1815 Un. Stephen

Clinton

- 1750 N. J. Alexander, Mr.
1786 Col. DE WITT, Mr., LL. D., 1826,
and at Rutgers, 1812, Sena-
tor in Cong., Gov. of N. York

- 1793 Col. || George
1797 Col. George W.
1818 Un. Charles A., Mr.
1825 Ham. George William

Clizbe

- 1815 Un. Ira, Mr.

Close

- 1763 N. J. John, Mr.
1811 Col. Ebenezer, Mr., 1815

Clossy

- 1768 Col. —Samuel, M. D., Dublin, Prof.

Clowes

- 1808 Col. Timothy, Mr., at Union,—LL. D.
at Alleghany Coll.

Clymer

- 1766 N. J. Daniel Cunningham, Mr.
1786 N. J. Henry
1787 N. J. Meredith
1821 N. J. William B.
1822 N. J. Thomas W.
1823 N. J. George, M. D., Pa.

Cobb

- 1783 N. J. —David, Mr., and Harv. 1766,—
Lieut. Gov. Mass.

- 1804 N. J. John I.
1823 Ham. Asahel

Cobbin

- 1827 Ham. Ingraham H.

Cochran

- 1788 Col. James, Mr. [Dublin
1788 Col. —William, Mr., Trinity Coll.,
1791 Col. Walter L.
1819 N. J. Henry K.
1831 Ham. John

Cock

- 1775 Col. William, Mr., 1790
1805 Col. William
1805 Col. Thomas, M. D.

Cockburn

- 1817 Un. William

Cockroft

- 1834 Col. James M.
1834 Col. William

Cocks

- 1794 Col. William

Codman

- 1816 Col. Richard [and at Yale and Brown
1822 N. J. —John, D. D., Harv. 1802, and Mr.,

Codwise

- 1799 Col. David
1810 Col. George
1822 Un. George W.

Coe

- 1789 Rut. Jonas M.
1792 N. J. —Jonas, Mr., and at Union,—D.D.
at Middlebury

- 1813 Rut. —Jesse, M. D.
1815 Un. Edward M., Mr.
1815 Rut. Ebenezer
1815 Rut. Isaac
1816 Un. John S.
1822 Un. Elias L.
1834 N. J. Philemon E.

Coffin

- 1795 Col. —John, Mr., and at Yale, 1798,
at N. J. 1795, B. A. at Dart.
1791, and Mr.

Coit

- 1820 Col. Joseph H.
1834 Col. —Thomas W., D. D.,—Yale, 1821
and Mr. 1831

Colden

- 1766 Col. Richard N.
1817 Un. David C., Mr.
1821 Un. Thomas

Cole

- 1788 Rut. Walter, Mr.
1796 N. J. —Nathan, Mr.

Coleman

- 1786 N. J. Henry Embry, Mr.

Coles

- 1805 Col. Benjamin U.
1813 Un. Henry S.

Collins

- 1789 N. J. John, Mr.
1818 N. J. Stephen, M. D., Pa.
1820 Un. Addison
1822 N. J. William H.
1827 Un. Augustus

Colston

- 1806 N. J. Edward, Mr.

Colt

- 1815 Un. James D.
1817 Un. Joseph S.

Colton

- 1827 Ham. Asa S., Mr.

Colvard

- 1822 Un. Robert, Mr.

Combs

- 1833 N. J. Joseph

Comfort

- 1795 N. J. David, Mr.
1808 N. J. Daniel, Mr.
1826 N. J. David, Mr.

Comly

- 1827 N. J. Joshua W.

Comstock

- 1819 Ham. Clark Marvin, Mr.
1827 Ham. Grover S., Mr.

Conant

- 1825 Un. Cyrus W.

Conde

- 1831 Un. Daniel T.

Condict

- 1784 N. J. Ira, Mr.
1788 N. J. Aaron, Mr.
1807 N. J. Daniel H.
1816 N. J. —|| Lewis, Mr., and M. D., Pa.
1822 N. J. Henry F.
1824 N. J. Silas L., M. D.
1828 N. J. Nathan W., Mr., M. D., N. Y.
1831 N. J. Lewis, Mr.

Condit

- 1795 N. J. || Silas, Mr.
1811 N. J. Jacob, Mr.
1814 N. J. Robert W., Mr., Tutor
1817 N. J. John S.
1823 N. J. Charles, M. D.
1826 N. J. Joseph D., Mr.
1827 N. J. Jonathan B., Mr., Tutor, and
Prof in Amherst Coll.
1831 N. J. John H., Mr.

Congar

- 1806 N. J. Lewis L. C.
1809 N. J. John S., Mr., M. D., N. York

Conger

- 1831 Col. Abraham B., Mr.
1834 Col. John

- Conklin
 1755 N. J. Benjamin, Mr.
 1810 Un. Alfred
 1816 Un. Thomas L.
 Conkling
 1818 N. J. Nathaniel, Mr.
 1826 N. J. Henry
 Connelly
 1806 N. J. John
 Conover
 1806 N. J. John E.
 Conrad
 1793 N. J. Edward F.
 Conrey
 1809 Col. Gerard
 Constable
 1808 Un. William
 1833 Col. James
 Constant
 1826 Un. Joseph A.
 Converse
 1816 Un. Alexander Backus
 1819 Un. Augustus L.
 Cook
 1773 N. J. Stephen, Mr.
 1789 Rut. Henry
 1801 N. J. John E.
 1809 N. J. George W.
 1814 Un. Zebulon
 1823 Ham. Abner
 1828 Un. Benaiah
 Cooke
 1819 Un. Amicus
 1828 N. J. Richard F.
 1834 N. J. Philip P.
 Cool
 1806 N. J. Jonathan S.
 Cooley
 1806 N. J. Eli F., Mr.
 1827 Un. Orin
 1828 N. J. William S.
 1831 Ham. —Timothy M., D. D., Yale, 1792
 Cooper
 1763 N. J. Robert, D. D., Dickinson Coll.
 1768 Col. —Myles, LL. D., Oxford, Pres.
 Columb. Coll., New York
 1769 Col. Caleb, Mr., 1771, and at N. J.
 1776
 1784 N. J. Thomas
 1805 Col. Joab G., Mr.
 1818 Un. John T., Mr.
 1820 Un. Benjamin F., Mr.
 1824 Col. —James Fennimore, Mr.
 1831 Rut. William H.
 Copland
 1807 Col. George R.
 1809 Col. Edward
 Copp
 1771 Col. John, Mr.
 Corban
 1765 N. J. George
 Corbin
 1828 N. J. John S.
 1828 N. J. William L.
 Coriell
 1824 Un. William W.
 Cornelison
 1793 Rut. —Abraham, M. D.
 1812 Rut. John, Mr.
 1822 Un. John M., Mr.
 1825 Un. William H.
 1827 Rut. —John, M. D.
 Cornell
 1810 N. J. —John, Mr.
 1825 N. J. Frederic J., Mr.
 Cory
 1831 N. J. Benjamin, Mr.
 1831 N. J. Joseph, Mr.
 Cotton
 1826 Ham. Henry G.
 Coughtry
 1826 Un. Henry
 Courtney
 1834 N. J. —Edward, Mr., Prof. in Pa.
 Covert
 1811 Col. John
 1831 Un. John
 Cowan
 1806 N. J. James
 Cowdrey
 1821 Col. Peter, Mr.
 Cowell
 1763 N. J. David, Mr., and M. D., Phil.
 1766 N. J. Ebenezer
 Cowles
 1816 Un. Henry B.
 1823 Ham. Elisha
 1828 Ham. Sylvester
 1829 Un. Edward E.
 Cox
 1813 Un. John P.
 1815 N. J. Christopher
 1816 N. J. James
 1816 N. J. Samuel
 1813 N. J. —Samuel H., Mr., and D. D. at
 Williams,—Prof. at Auburn
 1820 N. J. Clement
 1825 N. J. —Abraham L., Mr.
 1830 Un. Philip L.
 1833 Col. Richard, Mr.
 Coxe
 1807 N. J. William S., Mr.
 1808 N. J. Richard S., Mr.
 1818 N. J. Daniel Theodore, M. D. Pa.
 Cozens
 1814 N. J. Horatio
 Crabb
 1826 Un. Isaac
 Craft
 1821 Col. Isaac F.
 1821 Col. William
 Crafts
 1832 Un. Erastus
 Craig
 1773 N. J. Archibald
 1773 N. J. Hugh
 1806 Un. Andrew
 1820 Un. John C.
 Craighead
 1763 N. J. John, Mr.
 1775 N. J. Thomas, Mr.
 Cramer
 1826 Un. John
 1832 Un. Eliphalet
 Crane
 1789 N. J. Isaac W., Mr.
 1797 N. J. Daniel
 1805 N. J. John R., Mr.
 1814 N. J. Elias W., Mr.
 1818 N. J. John S.
 1832 Un. Ethan B.

- 1832 Un. Jonathan B.
1833 N. J. John R., Mr.
Crary
1824 Col. Edward C.
1826 Un. John
Craven
1765 N. J. Gershom
1815 N. J. Elijah R., Mr., and M. D., Phil.
Craver
1829 Col. Alfred W.
Crawford
1755 N. J. William, Mr., Harvard, 1761
1775 N. J. Edward, Mr.
1777 N. J. James, LL. D.
1781 N. J. William, Mr.
1804 N. J. Thomas H.
1819 N. J. James
1820 N. J. George W.
1820 Un. John S.
1823 N. J. William, Mr.
1823 Un. James
1824 N. J. David, Mr.
1827 Rut. —Conyngnam, M. D.
1829 N. J. Richard R., Mr.
1832 Un. Samuel M.
Creighton
1770 Col. James, Mr.
1812 Col. William, Mr., D. D., 1830
Cresap
1794 N. J. James E.
Cressy
1834 Un. E. H.
Crittenden
1832 Ham. Cotton Mather
Crittenton
1824 Un. Alphonso, Mr.
Croes
1797 N. J. —John, Mr.,—D. D. at Columbia,
1811
1806 N. J. John, Mr.
1809 Rut. William, Mr.
1815 Rut. Robert B., Mr., at N. J., 1820
Crolius
1803 Col. Thomas
Cromwell
1827 Un. Charles, Mr.
Crooke
1782 Rut. William, Mr., 1789
Crookshank
1834 Un. John C.
Crookshanks
1821 Un. William
Crommelin
1801 N. J. James
Cross
1823 N. J. Nathaniel, Mr., Prof. Nashville
University
1831 N. J. Andrew B.
Crosby
1802 Col. John
1814 Un. Stephen, Mr.
1820 Un. Cyrenius
1821 Un. Elias H.
1822 Un. Alexander, Mr.
1827 Col. John P.
1827 Col. William H.
Crow
1787 N. J. George
Crowell
1814 N. J. John P.
1834 N. J. John, Tutor
Cruger
1796 Col. Henry
1819 Col. Henry N., Mr.
1823 Col. Lewis
Crump
1805 N. J. George W., Mr., M. D., at Pa.
Culbertson
1768 N. J. Samuel
Cumings
1832 Un. Abijah P.
Cumming
1760 N. J. —Alexander, Mr., and at Harv.
1761
1774 N. J. John Noble, Mr.
1787 N. J. —Francis, Mr.
1805 N. J. Hooper, Mr., D. D., Alleg. Coll.
1805 N. J. William Clay [Coll.
1811 N. J. —Ebenezer H., Mr., and Franklin
1825 Un. —Francis, Mr.
Cumpston
1833 Un. E. H.
Cunningham
1767 N. J. Samuel, Mr.
Currie
1829 Rut. Robert O.
Curtenius
1811 Un. Peter T.
Curtis
1757 N. J. Caleb, Mr.
1767 N. J. Francis
1820 Un. George, Mr.
1821 Un. Edward W. B., Mr.
1824 Un. John W., Mr.
1824 Col. William A.
1829 Un. Erastus
Cushing
1764 Col. —Matthew, Mr., Harv., 1739
Cushman
1816 Un. —John P., Mr.
1828 Ham. Noah, Mr.
1834 Un. Benjamin T.
Cuthbert
1795 N. J. George R., Mr.
1803 N. J. ALFRED, Mr., Senator in Cong.
1805 N. J. John A., Mr.
Cutler
1821 N. J. Silas C.
1823 Ham. Andrew, Mr.
Cutting
1758 Col. —Leonard, B. A., at Cam., Eng.
1793 Col. William
1830 Col. Robert L.
Cuyler
1762 Col. Henry, Mr.
1763 Col. Barent, Mr.
1806 Un. Cornelius C., Mr., D. D., 1828
1813 N. J. William H., Mr.

[To be continued.]

HISTORY OF THE GENERAL ASSOCIATION OF MASSACHUSETTS.

[Prepared by the Rev. THOMAS SNELL, D. D., Secretary.]

THIS history of the General Association of Massachusetts might have been more complete in respect to its commencement and early progress, than it now will be, had not the records and papers in the keeping of the Secretary, the Rev. Enoch Hale, been destroyed by the burning of his house in October, 1816; still the principal facts worthy of preservation have been collected from various sources. The style of this body, until Maine became a separate State, was, *The General Association of Massachusetts Proper*. In a printed document on this subject, it is stated, "*The disconnected state of the Associations within the limits of this important section of New England, the little acquaintance which its ministers have with each other, and the hope that by drawing closer the bonds of union, the cause of truth might be better promoted, suggested the expediency of a General Association.*" A convention of ministers was proposed to ascertain the general opinion on the subject. Delegates were accordingly chosen by several District Associations in the western counties of the State, who met at Northampton, July, 1802. They were united in the opinion that it was expedient that a General Association should be formed. For the basis of their union and fellowship, they agreed to "admit as articles of faith, the doctrines of Christianity, as they are generally expressed in the Assembly's Shorter Catechism." On this ground they recommended to the several Associations which they represented to choose two delegates each, who should meet and organize the General Association, leaving open the door for other Associations to unite, if they should be disposed. The meeting further agreed, that the objects to be kept in view should be, to promote brotherly intercourse and harmony—their mutual assistance, animation and usefulness as ministers of Christ—to obtain religious information relative to the state of their respective churches, and of the Christian church through this country and throughout the world—and to co-operate with one another and with other similar institutions in the most eligible manner for building up the cause of truth and holiness. "Upon these principles and embracing these objects, the Association was formed and has proceeded." "*The General Association is founded on the pure principles of Congregationalism. One design of it is to cherish, strengthen and transmit those principles. It wholly disclaims ecclesiastical power over the churches, or the opinions of individuals.*"

In the convention of ministers at Northampton before mentioned, which recommended the organization of the General Association, there were represented eight District Associations;—Berkshire, Mountain (now extinct), Hampshire South (now Hampden), Hampshire North (now Hampshire Central, and then including what now is Franklin), Hampshire North East (now extinct), Brookfield, Westminster and Mendon.

The first meeting of the General Association was held June 29, 1803, at Northampton, and was attended by delegates from five of the District Associations, which proposed the organization of the body. Delegates from the same five Associations met June 27, 1804, in Hardwick. Rev. Joseph Lee, one of the delegates from Westminster Association, was chosen Moderator, and preached the public lecture from John xvii. 21. *That they may all be one, as thou, Father, art in me, and I in thee, &c.* At this meeting the office of Secretary was instituted, to which the Rev. Enoch Hale was appointed during the pleasure of the body.

The next meeting of the General Association was held in Washington, Berkshire county, June 26, 1805; when three Associations only were represented, viz. Berkshire, Mountain, and Hampshire North. The same Associations, and they only, were represented in the meeting in 1806, at Hatfield. Several rules were established at this meeting—That the Secretary be chosen for three years—that he be, *ex officio*, a member of the body—that the minister of the place of meeting also be a member—and that the Associations to which these individuals belong, retain the right to elect their number of delegates in

addition. And accordingly the Rev. Enoch Hale was chosen Secretary for three years ensuing ; which office he continued to fill to the entire satisfaction of the body, until he declined a re-election in 1824.

Hitherto the General Association seemed to excite but little interest even among Orthodox ministers. Some were afraid that if it were to prosper and embrace most of the Orthodox ministers in the State, it would become a body of great ecclesiastical power, which at a future day might interfere with the discipline and order of Congregational churches, destroy their independence, and lord it over the faith and consciences of men. Others thought such a body would lower the tone of Orthodoxy by bringing all evangelical ministers of the Congregational order, with their many shades of difference, to think more alike and settle down upon the middle ground between the two extremes. Others again, and a much more numerous class than either of the former, conceived that such an institution would be of no practical or important use. All the ministers embraced in these three classes just mentioned, though they manifested but little zeal in the matter, were so much opposed to the General Association, as either not to unite with it, or to throw obstacles in the way of its progress.*

The next meeting was held in Windsor, 1807, in which six Associations were represented, among which were Worcester South and Essex Middle.

The meeting in 1808, was on the last Wednesday in June, at Worcester ; where delegates met from eight District Associations, while several gentlemen belonging to other Associations attended as visiting clergymen to learn something more respecting the nature and objects of the meeting. Delegates were appointed at this meeting to attend the General Association of Connecticut, to learn their views and feelings respecting the formation of a union between the two bodies, and the terms on which such union might be established.

The next meeting, which was held June 28, 1809, at Newburyport, was attended by several ministers from the eastern part of the State to make inquiry into the principles and objects of the Association. The delegates sent to the General Association of Connecticut, produced a copy of votes from that body which prepared the way for a connection to be formed with the General Association of Massachusetts, and rules were established by which the connection should be regulated. The substance of these rules is, That each body shall appoint annually two delegates to the other, who shall be admitted to the same right of sitting, debating and voting with their own members respectively, with the understanding that these articles of agreement may be at any time varied by their mutual consent. At this meeting also a similar connection was formed with the General Association of New Hampshire, and regulated by the same general rules ; and for the first time delegates were admitted to seats from each of these bodies.

From this date, the General Association of Massachusetts began to occupy a larger space in the Christian community and excite no small interest in the churches and among Congregational ministers through the State. Some of the measures of this body had an importance attached to them, as it now appears, which had not been anticipated by its earliest projectors and warmest friends. The meeting in June, 1810, at Bradford, was somewhat signally marked in the history of this body. For in the first place, the Constitution was altered. It formerly read, "*That the above doctrines,*" (meaning the doctrines in the Assembly's Shorter Catechism,) "*be considered as the basis of the union of our*

* About this time the project, or rather the existence, of a General Association was laid before the Convention of Congregational ministers in Boston. The object of this was to unite the great body of the clergy in the State, and thus overcome all impediments in the way of having an Association as extensive as the Commonwealth. It will be remembered, that at this period and for a number of years after, there was no development of Unitarianism—no body of ministers that avowed the Unitarian doctrine, or assumed the name. Many styled themselves '*liberal preachers,*' though it is now believed that in fact they were then Unitarian. It will not therefore, be thought strange that some liberal minded ministers in the Western counties, while strictly Orthodox in sentiment, conceived it possible to unite nearly all the Congregational ministers of the State in one General Association upon Evangelical principles and for Christian purposes.

The question proposed to the Convention was of this sort,—Whether they would form themselves into a General Association for the purpose of promoting ministerial acquaintance and brotherly love, and learn more perfectly the state of the churches and promote their prosperity.

This application proved wholly unsuccessful. The treatment however, which this subject received from the Convention is thought to have contributed to the growth and usefulness of the General Association.

churches." It was so altered as to read, "*That the above doctrines, understood by us to be distinctly those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*"

2. A connection similar to that formed with the General Association of Connecticut, was this year formed at the instance of the General Association of Massachusetts, both with the General Assembly of the Presbyterian church in the United States and also with the General Convention of Congregational and Presbyterian ministers of Vermont.

3. A Board of Commissioners for Foreign Missions was instituted by the General Association of Massachusetts. On the day before the meeting of the General Association, several clergymen met in Andover to consult upon the expediency of attempting to send missionaries to the heathen. It was stated that four young gentlemen in a course of theological studies were ready to devote themselves to the work of preaching the gospel to heathen nations, and that they would present themselves before the Association in the course of their meeting at Bradford. And now what shall be done? Shall we send them to England to put themselves under the direction and patronage of the London Missionary Society, or shall a Missionary Society be formed here, and the churches be called upon to defray the expense? Some doubted whether the churches would be induced to meet the necessary expenses, though the annual amount would be but a few thousand dollars, besides the outfit. One gentleman remarked that the churches would sustain the missionaries, if a Society were organized for the purpose of sending them forth, and that the contributions of the churches both for Foreign and Domestic Missions would be as our Saviour said, "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." These deliberations resulted in a determination to make an effort in the General Association which was soon to meet at Bradford, to form a Foreign Missionary Society. Amongst others the following gentlemen were present at this meeting for consultation, viz. Rev. Dr. Spring of Newburyport, Rev. Professors Griffin, Woods, and Stuart, of Andover, Rev. Dr. Worcester of Salem, Rev. Peter Sanborn of Reading, and Rev. Thomas Snell of North Brookfield. Several other gentlemen were present, but their names have escaped the recollection of the writer. At the meeting of the General Association at Bradford, Messrs. Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, and Samuel Newell were introduced, and they presented a paper with their names subscribed, on the subject of a mission to the heathen. The business was committed to Rev. Dr. Spring, and Messrs. Hale and Worcester, who reported resolutions for instituting a Board of Commissioners for Foreign Missions, to consist of nine members, all in the first instance to be chosen by this General Association, and afterwards annually, five of them by this body, and four by the General Association of Connecticut.

This Report was unanimously accepted, and a Board of Commissioners was instituted by choosing the following gentlemen as members.

His Excellency John Treadwell, Esq., Governor of Connecticut; Rev. Timothy Dwight, D. D., President of Yale College; General Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, D. D., and Samuel H. Walley, Esq., of Massachusetts. Measures were provided for calling the first meeting of the Board.

Here was laid the foundation for the first systematic efforts made by the American churches to christianize the heathen in distant lands. In the incipient stages of the General Association, no one thought of a Foreign Missionary Society as one of its results. If it had never done any thing more than to form this plan of operation, whereby Christians can devote their substance, or themselves, or both, to the benevolent object of converting the heathen to God, it would not have existed in vain. But this body was not satisfied with establishing a Board of Commissioners for Foreign Missions; but has been uniformly a firm supporter of this cause, by devising measures and encouraging efforts to increase the contributions of the churches for the spread of the gospel. In view of the inadequacy of receipts to defray the necessary

expenses of the Board of Commissioners in their enlarged and extending operations, the General Association has been forward to pass such resolutions as were thought to be best calculated to stir up their brethren and the Christian public to the practice of greater liberality.

To promote the great object in view, a vote was passed, 1832, to recommend the first Monday in the year to be observed as a day of prayer for the conversion of the world, to all the churches connected with the body. This vote in substance was repeated the following year in concurrence with a vote of the General Assembly of the Presbyterian church.

Some idea may be formed of the missionary spirit of the Orthodox ministers in this State by the following abstract of several resolutions passed at different meetings of the General Association.

"We are impressed with the importance of observing the *Monthly Concert of Prayer*, and recommend that ministers make *special efforts* to render meetings interesting, and that the members of the churches be more punctual in attending them, to pour out fervent supplications to God for the effusions of his Spirit on the churches at home, and on missions abroad."

1833. "Resolved, That it is the duty of churches and individual Christians to aim at the publishment of the gospel among all nations, as soon as possible; and we regard it as of the highest importance to their *own spiritual prosperity*, that they practically recognize, and efficiently discharge this duty."

1834. "Recognizing the obligation and privilege of the followers of Christ to promote the evangelizing of the world, we rejoice in the openings of Providence for Missionary efforts in unevangelized countries, and in the advancing resources and operations of the American Board of Commissioners for Foreign Missions, and earnestly recommend the object and claims of the Board to the fervent prayer and increased patronage of our churches."

Domestic Missions.

The General Association of Massachusetts have taken a lively interest, and had an important agency in the affairs of Domestic Missions. In 1817, they appointed the following gentlemen a committee to consider the expediency of establishing a Domestic Missionary Society to assist feeble parishes in the State, viz.

Rev. Drs. Morse, Hyde and Worcester; Rev. Messrs. J. Edwards, T. Packard, T. M. Cooley, J. Woodbridge, T. Snell; Hon. N. Cleaveland, Hon. D. Waldo, Hon. S. Strong, and Hon. E. Starkweather.

This committee met at Northampton in October following, and after consultation, came to the unanimous conclusion that it was expedient to form a Domestic Missionary Society, and framed a constitution, which in their Report was presented to the General Association, at their next meeting, and was unanimously approved and adopted. By this constitution the General Association of Massachusetts, was made the Domestic Missionary Society. At each annual meeting of the Association they acted as a Domestic Missionary Society for such time as the business of the Society required. On this plan the Society existed and continued its operations till 1828, when it was merged in the Massachusetts Missionary Society. From this time they became one, under the name and charter of the latter, with the understanding that it should confine itself primarily to Domestic Missions in the State, become auxiliary to the American Home Missionary Society, and after supplying our own wants pay over the surplus funds to their Treasurer—that an annual sermon on the subject of Missions, followed with a contribution, be preached before the General Association by such person as they should appoint—and that three delegates from the Massachusetts Missionary Society sit as members of the General Association, and the same number from this body sit in the annual meetings of the Society.

Corresponding with this arrangement, the General Association recommended to all the District Associations in connection, that they form themselves into societies auxiliary to the Massachusetts Missionary Society for the purpose of sustaining the feeble churches. The following vote was passed in 1833: "That in view of the strong claims of the American Home Missionary Society to the

confidence and coöperation of the Christian community, claims founded on the wide extent of the field of its operations, the unity and comprehensiveness of its plan, the efficiency and success of its past labors,—its bearing on the literary, religious and civil interests of the country, and its ultimate influence on the destinies of the world—it be earnestly recommended to the Evangelical pastors and churches of this Commonwealth to put forth increased efforts the current year, for the support of the Society, and aim to raise, at least \$30,000 for this object." Additional resolutions were passed, in 1834 and '37, pressing the churches in the State 'not to cease from their labors, till every church in this land shall have a pastor, and every village, and settlement, and soul shall be brought under the power of the world to come.'

Education of Pious Young Men for the Ministry.

This subject has frequently been brought before the General Association, and resolutions from time to time have been passed by this body in relation to it. In 1833 it was

"*Resolved*, That, in view of the immense want of ministers to supply the destitute churches of this country, and to meet the increasing and imperative demand of the Home and Foreign Missionary Societies, and in view of the intimate and inseparable connection there is between the preaching of the gospel and the prosperity of every religious enterprise, it is the solemn duty of every minister to exert himself to find at least one young man, suitable to prepare for the ministrations of God's word and to induce him to commence immediately a course of education for the ministry."

In 1835, the Association

"*Resolved*, That in view of the great, increasing and urgent call for ministers to supply our own country and the world, it is the duty of the Christians of the Commonwealth of Massachusetts to make far greater efforts than they ever have made, to augment the number of suitably qualified ambassadors of the cross, by inducing pious young men of good talents to prepare for the ministry, and by contributing to the funds of the American Education Society for the aid of indigent students."

With ultimate reference to the same object, the Association has sustained by its recommendation the proposition to observe annually the last Thursday in February as a season of fasting and prayer for revivals of religion in our colleges. It has also passed the following resolution:

"Considering the great and increasing want of ministers of the gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the gospel, therefore,

"*Resolved*, That we cordially recommend the observance of the concert of prayer which is appointed on Tuesday following the first Monday of the month, to pray for the Society, for those under its patronage, and especially, that the Lord of the harvest will send forth laborers into his harvest."

The American Education Society has ever been dear to the ministers and churches connected with the General Association. This will appear from the interest they have taken in it. In the Twentieth Annual Report of the Society, the Secretary says, "Massachusetts, which is the seat of operation of the Society, contributes annually to this cause far more than any other State in the Union. She has raised for this object in various ways, nearly \$300,000. She has uniformly had at her Theological and Academical Institutions, more beneficiaries than any other State. Having as many educated ministers as she has thousands of souls within her borders, she knows by happy experience how to appreciate an able and faithful ministry. Two hundred and sixty-two young men in her institutions have received the patronage of the Society during the past year. The State is organized into fifteen auxiliaries, and has contributed the last year about \$20,000."

Bible Effort.

When it was proposed to supply all the families in the United States with the word of God in one year, the General Association took measures to have

this proposition sustained, and the good work accomplished, by stirring up the ministers and churches in the State to vigorous efforts and liberal contributions. This was in 1830; and in 1833 the Association passed the following resolution in support of the proposition. "That we will cheerfully consecrate our efforts and prayers in aid of the recent resolutions of the American Bible Society to carry forward the work of foreign supply, until the whole habitable earth is blessed with the word of life." This resolution was followed by another in 1834, pledging the efforts of the Body to lead those over whom they may have influence to perform their part towards the achievement of the great and truly glorious enterprize of supplying with the Bible, the whole accessible population of the earth within some definite period."

Moral Reform.

When the subject of moral reform was brought up in 1833, and discussed at great length by gentlemen of different views respecting the proper and best way of staying the progress of licentiousness and suppressing the evil, the General Association unanimously adopted the following resolution, viz: "That in view of the known and appalling increase of licentiousness and crime, and the signal interposition of divine Providence in awakening the attention of individual Christians and philanthropists to consider the causes and effects of the same, we regard the cause of moral reform as sustained and enforced by the most solemn and commanding claims of philanthropy, patriotism and religion,—and that we do most earnestly and especially recommend to all the ministers and members of churches to unite, and in the fear and love of God, use efficient and appropriate means to deepen and strengthen the foundations of virtue, and to roll back the tide of impurity and shame, which so fearfully exposes our land to the indignation and curse of Heaven."

Seamen.

Amongst other objects of Christian benevolence the General Association have remembered our seafaring brethren, and have passed various resolutions of which the following is the substance: "We feel a deep interest in the object of the Seamen's Friend Society, and regard its operations as having a direct and important bearing upon the conversion of the world.—We are much impressed with the importance of promoting the conversion of seamen to God, and recommend the foreign seamen's missions of the American Seamen's Friend Society to the support and prayers of the churches."

Colonization.

The General Association of Massachusetts from an early date took no small interest in the subject of colonizing the free people of color in their father-land. In 1819 they passed the following vote. "We entertain sentiments of the highest respect for the Society organized for the colonization of free blacks—most earnestly wish success to its noble and interesting objects; and assure the Directors of our coöperation, and beg them to persevere in the good work so favorably commenced." "We are deeply impressed with the obligations of Americans to make one great, united and persevering effort to elevate the intellectual and moral character of the descendants of Africa, and to qualify them for ministers and teachers, and for the various civil departments in the colonies;—no nation are under so great obligations to that injured people, or can be expected to provide for the instruction of the colonists." A few years after they resolved, "That it is expedient for the ministers of this Commonwealth to propose to their respective congregations to make a collection, annually, to aid the benevolent and Christian enterprise in which the American Colonization Society has embarked." 1832. "Deeply impressed with the high importance of the objects and claims of the American Colonization Society as it regards the suppression of the slave trade on the coast of Africa—the extension of the light of liberty and Christianity over that vast continent, and the exemption of our own country from the evils of slavery, we earnestly recommend

that philanthropic institution to the more fervent prayers, and more efficient patronage of the Christian public."

Slavery.

The views which the General Association of Massachusetts have entertained of slavery in the United States, and the influence they would wish to exert in respect to it, may be gathered from the following resolutions passed in 1834 and 1837. "*Resolved*, That the slavery existing in this country, is a violation of the fundamental principles of our national government—that those laws and usages in the slave-holding States, which withhold the Bible, as a book to be read, from the slave population, are inconsistent with the spirit of Christianity—that we deeply sympathize with our enslaved brethren, and commend their cause to the prayers of the Christian church, and that the efforts made for imparting instruction to the slaves, are regarded by us with lively hope and earnest prayers for their universal extension." "*Whereas*, Slavery, as it exists in our country, is a great moral and social evil, and—no man should feel indifferent respecting that which the God of heaven disapproves:—*Therefore, resolved*, That the assumed right of holding fellow-men in bondage, working them without wages, and buying and selling them as property, is obviously contrary to the principles of natural justice and the spirit of the gospel, offensive to God, oppressive to men, and ought to cease with the least possible delay."

Intemperance.

As early as 1811 the General Association enlisted in the cause of temperance, and appointed a large committee to operate with other committees from the General Assembly and the General Association of Connecticut, in devising measures to prevent some of the numerous and threatening mischiefs experienced throughout our country from the excessive use of spirituous liquors. To cure the community of intemperance, and remove its legion of evils by entire abstinence from the use of *even ardent* spirits, was a thought which probably had never yet entered the mind of the most discerning. The measures of 1811 resulted only in the formation of some moral societies around the land, whose object was limited to almost any use of ardent spirits short of intoxication. This effort greatly diminished the consumption of *distilled* liquors among the more sober and considerate part of the community, though it did nothing to reclaim the intemperate.

At the meeting of the General Association in Boston 1825 there was conversation amongst a few individuals of the body respecting some other and different efforts to stay the desolating march of intemperance. Nothing was done till the closing part of that year, when the American Temperance Society was formed; and in 1827, the General Association, for its support and prosperity, passed the following resolutions, viz: "That we cordially approve of the object and operations of the 'American Society for the Promotion of Temperance,' and earnestly hope that the practice of entire abstinence from the use of distilled liquors will become universal.—That we will abstain from the use of distilled liquors ourselves; that we will not have them used, except as a medicine in case of bodily infirmity, in our families; that we will not provide them as an article of entertainment for our friends; and that we will, in all suitable ways, discountenance the use of them in the community."

After a long and appropriate preamble setting forth the reasons of the resolution, the General Association in 1831 resolved, "That in our opinion, the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world.—And we deeply regret that any sober man, especially any member of a Christian church, should be found engaged in this destructive traffic." To this resolution I would subjoin the substance of several passed the following year:—"The traffic in ardent spirit as a drink is an *immorality*,—utterly inconsistent with a profession of the Christian religion,—those who continue to be engaged in it ought not to be admitted members of churches, and those who are members and continue in the traffic are violating

the principles and requirements of the Christian religion." In resolutions passed at subsequent meetings the sentiment was expressed, "that the exporting of ardent spirit to the unevangelized and partially civilized nations and tribes of men, is an immorality which ought to be reprobated and abandoned throughout the world—that the manufacture of ardent spirit and traffic in it is an immorality that disqualifies persons for church membership, and that the importing and exporting such liquor, and the renting of buildings to be occupied for the sale of it, ought to be universally abandoned."

Sabbath.

As early as 1815 the General Association attempted to check the progress of the great sin of desecrating the Sabbath, by raising their voice against the transportation and opening of the mail on that day. A petition to the Congress of the United States was drafted by a Committee, adopted by the body and ordered to be officially signed and transmitted.

Ten years after, when General Lafayette visited this country, and public military honors were paid him on the Lord's day, this Body passed and sent forth several resolutions presenting their views of the importance of the Christian Sabbath; how much we are indebted to its influence under God, for most of our invaluable blessings coming down to us from our pious ancestors; how ministers of the gospel, as the official guardians of public morals, should promote just views of this subject; how painful were their apprehensions in witnessing the growing indifference to the sanctity of the Sabbath, and especially in the public and repeated violations of this holy day, in paying honors to General Lafayette, which, at any other time, the whole community would have cheerfully paid him as a just tribute of respect.

Other resolutions were passed in 1828, which, among other things, "recommend to all the members of the several Associations connected with this body to abstain from travelling on the Sabbath for the accomplishment of ministerial exchanges, except in cases of necessity or mercy," and "that in every town they form Societies auxiliary to the General Union." The project of forming societies was an entire failure. Three years after, a second attempt was made by the General Association to have local societies formed for the better sanctification of the Sabbath, but with no greater success. In 1830 it was voted, "That, since the Sabbath is so seriously threatened by the assaults of irreligion and the encroachments of pleasure and business, it becomes the ministers and churches of our Lord Jesus Christ, to maintain a peculiar circumspection of conduct in the observance of that day, and to accustom their children and servants to abstain from secular business and recreations." In view of the desecration of the Sabbath, a day of humiliation and prayer was recommended at this time to the churches.

In consideration of the movements for business and pleasure on our sea-board, and rivers, and canals, and rail-roads, which threaten the prostration of this holy day and its influence in forming the character, and morals, and piety of the nation, the General Association passed several resolutions which they believed to be the best adapted to correct the evil; and which expressed among other sentiments, "that all efforts at reformation, which do not begin with the church of God and the Christian ministry, and include a greater strictness of personal, family and ministerial deportment on the Sabbath, a stricter education of children, the withholding of capital to be employed in violation of the Lord's day, must be in vain." This was accompanied with a recommendation to the ministers of Christ to preach on the subject of sanctifying the Sabbath.

Miscellaneous Subjects.

By proper resolutions at different times the General Association endeavored to sustain and encourage maternal associations, Sabbath schools, Bible classes, the moral and religious instruction of the young, the cause of education at the West, and the pastoral visitation of the churches in our own State, together with seasons of humiliation and prayer on various important and solemn occasions.

A Pastoral Address has been annually prepared, according to a stated rule

of the Body, and sent forth to the churches, ever since 1815. When the Lord's Supper began to be celebrated at the annual meeting of the General Association is not certain; it was not earlier than 1811 nor later than 1817.

Repeated efforts were made with but very little success, till after 1819, to obtain full and correct statistics of our churches, and after all, they are still very incomplete. Many of the deficiencies have arisen from the very frequent change of pastors.

Itinerants.

Itinerant agents, and lecturers upon various subjects, and evangelists for the promotion of religious revivals, became so numerous, and the effects of their operations so injurious to the churches, that in 1836, the General Association with great unanimity passed several resolutions expressive of their views of this subject. These resolutions embrace amongst others the following sentiments, "That while the unrestricted liberty of speech and of the press should be maintained at all hazards, they do not admit an obligation on the community to hear or read *all* that associations or individuals may volunteer to speak or print, or an obligation upon the pastors of the churches to admit into their pulpits all those preachers or speakers who may desire to address the people; that the operations of itinerant agents and lecturers on topics most appropriately within the sphere of pastoral instruction, and of pastoral dictation as to time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, is an unauthorized interference with the rights, duties, and discretion of the stated ministry, and fatal to the peace and good order of the churches, that an order of itinerating evangelists for the promotion of revivals, cannot be reconciled with the respect and influence indispensable to the usefulness and stability of the stated ministry of the gospel, and that such innovations should be discountenanced by ministers and churches."

Committee of Union.

In 1818 a Committee was appointed to meet committees from other ecclesiastical bodies in New England, "for the purpose of inquiring whether any, and if any, what method can be devised, in which those bodies may more effectually coöperate for the advancement of the Redeemer's kingdom." This committee reported, "that it is expedient, that a delegation of three persons be appointed from each of those ecclesiastical bodies annually to meet in joint committee, to be called, *The Committee of Union*, to deliberate on subjects of general interest to the churches of New England and to digest and recommend measures for the promotion of their common prosperity and for the advancement of the Redeemer's kingdom generally." The Committee of Union held two meetings, and finally recommended to their respective bodies that it be discontinued, since it would probably accomplish no important purpose, which was accordingly done.

Consociation.

One thing in particular, which for a time hindered the early growth of the General Association, was the report of a committee appointed 1814 to take into consideration an ancient document that recommended to the churches of Massachusetts, that they be consociated. The Report of the Committee recommended the same, with certain modifications. This occasioned the withdrawal of one or more Associations which had united with the Body, and probably prevented for a time several others from uniting with it. The final disposal of the subject was this: "The Association, believing the Report to accord in its general principles with the examples and precepts of the New Testament, will make no objection to its adoption by ministers and churches who wish to organize themselves into Consociations upon the general principles of the Report." But no such organization was the result of the measure. And perhaps this is in part to be attributed to the fact, that about this time there was a developement of Unitarianism, which was soon followed with a discontinuance of acts of ministerial and ecclesiastical fellowship, between the Orthodox and Unitarians.

Committee to certify the standing of Ministers.

In the year 1826, when the General Association met in Fitchburg, they passed a vote, appointing a committee to certify the character and standing of ministers travelling from this into other States of the Union, embracing one individual from each District Association. The following ministers were then appointed on the committee, viz. Rev. Samuel Shepard, D. D. of Lenox; Rev. Jonathan L. Pomeroy of Worthington; Rev. Theophilus Packard, D. D. of Shelburne; Rev. Mark Tucker of Northampton; Rev. Samuel Osgood of Springfield; Rev. Micah Stone of Brookfield; Rev. John Nelson of Leicester; Rev. Samuel Austin, D. D. of Worcester; Rev. Cyrus Mann of Westminster; Rev. Justin Edwards of Andover; Rev. Joshua Dodge of Haverhill; Rev. Brown Emerson of Salem; Rev. Lyman Beecher, D. D. of Boston; Rev. John Codman, D. D. of Dorchester; Rev. Sylvester Holmes of New Bedford; and Rev. Enoch Pratt of Barnstable.

Southern States.

The feelings toward the South cherished by the Orthodox ministers of Massachusetts may be seen in the following facts: In 1833 a gentleman from Virginia appeared before the General Association as an Agent of the Theological Seminary of the Synod of South Carolina and Georgia, and presented the claims of that Institution. This occasioned the following resolution:

"Resolved, That this Association, in view of the spiritual wants of the southern portion of our country, do recommend to the churches of Massachusetts, that they render such pecuniary assistance as they may feel able to do, in the establishment of a Professorship of Christian Theology in that Seminary." The Association having been addressed upon the subject, by an Agent for that object, it was unanimously voted, "That we regard the enterprize of supplying the *Southern States* with Sabbath Schools, with the deepest interest, and cordially commend the Agent to the sympathies, prayers and charities of the churches; and while we bid him God speed in this great work, we will cheerfully welcome him to our homes and our congregations."

Congregational Union of England and Wales.

In 1831 a correspondence was opened by the Congregational Union of England and Wales with the Secretary, upon the subject of a mutual delegation. This correspondence was followed with a delegation from that body consisting of two beloved brethren, Rev. Drs. Reed and Matheson in 1834. In 1835 Rev. Drs. Codman and Humphrey were commissioned to visit England as the delegates of the General Association of Massachusetts. Having discharged the duties of their commission, they made their report in 1836 much to the gratification of the Body they represented. This friendly intercourse with our trans-Atlantic brethren is expected to be continued by an alternate delegation as often as circumstances may render it expedient and desirable.

Exiled Churches.

Many Orthodox churches in Massachusetts, as is well known, have been obliged to leave the houses where their fathers worshipped, or sit under the preaching which they disapprove. In 1833 a committee consisting of one from each Association connected with this body, was raised, to report to the chairman, facts on this painful subject, within their respective limits, and he was to prepare a condensed report to be presented to the General Association at a future meeting. This able and interesting paper was presented in 1836, for the disposal of the Body. At some future period, this important document may throw great light upon the history of our churches during the first half of the 19th century.

Narratives of the State of Religion.

Since one object of the General Association was to learn the state of religion through the land, especially in this Commonwealth, there has been, almost from

the beginning, a written account of this subject publicly read by the delegation from every District Association, and also from every foreign body. All these accounts go to a committee, who make a condensed report, which is subject to the revision of the Body, and is published in connection with the minutes of the annual meeting. All the churches have of course a knowledge of special revivals in the land, and also of special calamities on any portion of our Zion; while the Pastoral Letter is designed to awaken their attention to their faults, their dangers, and their duty.

Object Secured.

The formation of the General Association has more than answered the expectation of its early friends. It has greatly contributed to the better acquaintance of ministers with each other through the State and nation—called forth their sympathies for each other in their trials—united their counsels, their prayers and their measures to prevent evil and achieve good, and by harmonious action has vastly increased their *Christian* influence in the community. While it has contributed to the progress of reformation and truth, it has produced a greater uniformity of views on most important subjects of general interest;—and while it has pressed forward the too cautious and backward to duty, it has served to restrain the naturally rash and headstrong. More has already been achieved in the cause of truth, virtue and benevolence, than could have been anticipated without the influence and efforts of the General Association of Massachusetts.

The following Table shows the several places where the General Association has met, the time when, together with the Names of the Moderators, and Scribes, and Preachers.

Time.	Place.	Moderators. Rev. Messrs.	Scribes. Rev. Messrs.	Preachers. Rev. Messrs.
1803, June,	Northampton,			
1804, June,	Hardwick,	Joseph Lee,		
1805, June,	Washington,			
1806, June,	Hatfield,			
1807, June,	Windsor,	Stephen West, D. D.	Samuel Austin, D. D.	Joshua Spaulding.
1808, June,	Worcester,	Joseph Lee,	Alvan Hyde, D. D.	Asahel Huntington.
1809, June,	Newburyport,	Joseph Lyman, D. D.	Leonard Woods, D. D.	Samuel Austin, D. D.
1810, June,	Bradford,	Manasseh Cutler, LL. D.	Samuel Worcester, D. D.	Nathaniel Turner.
1811, June,	Salem,	Samuel Taggart,	Alvan Hyde, D. D.	R. S. Storrs.
1812, June,	Westfield,	Samuel Austin, D. D.	Payson Williston,	Jonathan Allen.
1813, June,	Conway,	Ebenezer Fitch, D. D.	Samuel Worcester, D. D.	Samuel Worcester, D. D.
1814, June,	Dorchester,	Jedediah Morse, D. D.	John Keep,	Thomas Snell, D. D.
1815, June,	Royalston,	Joseph Lyman, D. D.	James Murdock, D. D.	John Codman, D. D.
1816, June,	Leicester,	Ebenezer Porter, D. D.	Samuel Mead,	
1817, June,	Belchertown,	Theoph. Packard, D. D.	William Bascom,	John Bullard.
1818, June,	Middlefield,	Joseph Lyman, D. D.	John Keep,	Joseph Lyman, D. D.
1819, June,	Pittsfield,	Samuel Shepard, D. D.	S. E. Dwight, D. D.	John Smith, D. D., Me.
1820, June,	Beverly,	Theoph. Packard, D. D.	Eliakim Phelps,	Roswell Hawks.
1821, June,	Haverhill,	Warren Fay, D. D.	E. Cornelius, D. D.	Thomas Andros.
1822, June,	Springfield,	Heman Humphrey, D. D.	Alfred Ely, D. D.	John H. Rice, D. D., Va.
1823, June,	New Bedford,	Samuel Walker,	Justin Edwards, D. D.	D. D. Field, D. D.
1824, June,	Ashfield,	Oliver Cobb, D. D.	B. H. Wisner, D. D.	D. L. Hunn.
1825, June,	Boston,	Ebenezer Porter, D. D.	John Woodbridge, D. D.	John Nelson.
1826, June,	Fitchburg,	John Fiske,	Warren Fay, D. D.	Thomas Shepard.
1827, June,	Worcester,	Samuel Osgood, D. D.	Enoch Pond, D. D.	Samuel Sewall.
1828, June,	Falmouth,	Nathan Perkins,	Luther F. Dimmick,	Lyman Beecher, D. D.
1829, June,	Andover,	Warren Fay, D. D.	Ebenezer Burgess, D. D.	Joseph Goffe.
1830, June,	Groton,	D. D. Field, D. D.	Calvin Hitchcock,	Isaac Braman.
1831, June,	Taunton,	John Codman, D. D.	David Oliphant,	Samuel Osgood, D. D.
1832, June,	Northampton,	Joseph Chickering,	Parsons Cooke,	Dudley Phelps.
1833, June,	Dorchester,	Jonathan Greenleaf,	John P. Cleaveland,	Joseph Vaill.
1834, June,	Lee,	Samuel Shepard, D. D.	Milton Badger,	Samuel Lee.
1835, June,	Framingham,	Sylvester Holmes,	Warren Fay, D. D.	
1836, June,	Worthington,	John Brown, D. D.	S. M. Worcester,	Heman Humphrey, D. D.
1837, June,	North Brookfield,	John Codman, D. D.	George W. Blagden,	Henry Adams.
1838, June,	New Bedford,	Luther Sheldon,	John S. C. Abbott,	Ebenezer Perkins.

Secretaries.

1804 ENOCH HALE 1824.

1824 THOMAS SNELL.

The General Association is composed of Delegates from the following Bodies, viz.

22 District Associations in the State.

Berkshire Association
Hampshire Central Association
Hampden Association
Franklin Association
Brookfield Association
Harmony Association
Worcester Central Association
Worcester North Association
Middlesex Union Association
Middlesex South Association
Woburn Association
Andover Association
Essex North Association
Salem and Vicinity Association
Suffolk North Association
Suffolk South Association
Norfolk Association
Taunton Association

Old Colony Association
Pilgrim Association
Vineyard Sound Association
Brewster Association

Massachusetts Missionary Society.

Foreign Bodies.

General Assembly of Presbyterian Church
General Association of Connecticut
General Convention of Vermont
General Association of New Hampshire
General Conference of Maine
Evangelical Consociation of Rhode Island
General Association of New York
Congregational Union of England and Wales

Number of churches in the State, whose pastors are represented in the General Association, is 340.

LIST OF MINISTERS CONNECTED WITH THE GENERAL ASSOCIATION OF MASSACHUSETTS, JUNE, 1838.

[The following list has been prepared from the last published minutes of the Association.—w. c. stands for without a charge, and s. s. stated supply. A few alterations which have taken place since the meeting, have been made.]

Berkshire Association.

Ezekiel Russell, Adams, North.
Joseph L. Mills, Becket.
Harper Boice, Dalton.
Saul Clark, Egremont.
J. W. Turner, Great Barrington.
William A. Hawley, Hinsdale.
R. S. Cook, Lanesborough.
Samuel Shepard, D. D., Lenox.
Samuel Utley, New Marlborough, South.
Joseph Knight, Peru.
H. N. Brinsmade, Pittsfield.
Platt T. Holley, Sandisfield.
James Bradford, Sheffield.
Tertius S. Clarke, Stockbridge.
Alvah C. Page, Tyringham.
Philetus Clark, Windsor, 1st.
J. N. Danforth, w. c.
Albert Smith, w. c.

Hampshire Association.

Josiah Bent, Amherst, 1st.
Nathan Perkins, Amherst, 2d.
Gideon Dana, Amherst, South.
Heman Humphrey, D. D., Amherst Coll.
Jared Reid, Belchertown.
Israel G. Rose, Chesterfield.
Payson Williston, East Hampton.
William Bement, do.
John Whiton, Enfield.
John C. Thompson, Goshen.
Eli Moody, Granby, East.
Joseph H. Patrick, Greenwich.
John Brown, D. D., Hadley.
Ebenezer Brown, Hadley, Upper Mills.
John H. Bisbee, Middlefield.
Charles E. Wiley, Northampton.
John Mitchell, Northampton, Edwards Chh.
Luke Spofford, s. s., Pelham.
Dana Goodsell, Plainfield.
Job Cushman, Prescott.
Joseph D. Condit, South Hadley.
William Tyler, South Hadley Canal.
Morris E. White, Southampton.
Amos Drury, Westhampton.
John Ferguson, Whately.
William Lusk, Williamsburgh.
Henry Adams, Worthington.

Hampden Association.

C. J. Hinsdale, Blandford.
T. M. Cooley, D. D., Granville, East.
Henry Eddy, Granville, Middle.
Hubbard Beebe, Longmeadow.
Martin Tupper, do. East.
Alfred Ely, D. D., Monson.
Caleb Knight, Montgomery.
Samuel Backus, Palmer.
Thomas Fletcher, Southwick.
S. Osgood, D. D., Springfield, 1st Society.
E. B. Wright, do. 2d do.
A. C. Baldwin, do. Hill.
Dorus Clark, do. Chickopee.
Sumner G. Clapp, do. Cabotville.
Isaac Knapp, Westfield.
Emerson Davis, do.
Hervey Smith, West Springfield, Ireland.
Reuben S. Hazen, do. Agawam.
Calvin Foote, do. Freding Hills.
John Bowers, Wilbraham, North.
David R. Austin, w. c., Monson.

Franklin Association.

Burr Baldwin, Ashfield.
Bancroft Fowler, Bernardston.
Benjamin F. Clarke, Buckland.
Stephen T. Allen, Charlemont.
Horatio Flagg, Colerain.
M. G. Wheeler, Conway.
Pomroy Belden, s. s., Deerfield.
Josiah W. Canning, s. s., Gill.
Amariah Chandler, Greenfield.
Samuel Washburn, do. 2d Parish.
Tyler Thatcher, Hawley, East.
Theop. Packard, Jr., s. s., Hawley, West.
Moses Miller, Heath.
Erastus Curtiss, New Salem.
J. H. Lombard, Northfield.
Andrew Govan, s. s., Rowe.
Theop. Packard, D. D., Shelburne.
Theop. Packard, Jr., do.
William M. Richards, South Deerfield.
Solomon B. Ingram, Sunderland.
Roger C. Hatch, Warwick.
Salmon Bennett, Wendell.

Brookfield Association.

Thomas Snell, D. D., Brookfield, North.
Francis Horton, Brookfield, West.

Micah Stone, Brookfield.
 Washington A. Nichols, Brookfield.
 John Fiske, New Braintree.
 Daniel Tomlinson, Oakham.
 James Kimball, do.
 Eber Carpenter, Southbridge.
 Joseph S. Clark, Sturbridge.
 Levi Packard, Spencer.
 J. E. Woodbridge, Ware Village.
 Samuel A. Fay, Barre.
 William Eaton, Hardwick.
 Isaac R. Barbour, Charlton.
 Walter Follett, Dudley.
 Joseph Vaill, Brimfield.
 George Trask, Warren.
 James Sanford, Holland.
 Amasa Dewey, Petersham, Storrsville.

Harmony Association.

David Holman, Douglass, 1st Church.
 John Wilde, Grafton.
 Nathaniel Beach, Millbury, West.
 D. A. Grosvenor, Uxbridge.
 Hiram A. Tracy, Sutton.
 Charles Forbush, Northbridge.
 Kiusman Atkinson, s. s., Millville.
 C. B. Kittredge, Westborough.
 Michael Burditt, Northbridge Village.
 Seth Chapin, s. s., Slatersville, R. I.
 Thomas Edwards, Mendon
 Benjamin Wood, Upton.

Worcester Central Association.

Minor G. Pratt, Auburn.
 William H. Sanford, Boylston.
 John Boardman, East Douglass.
 William P. Paine, Holden.
 Samuel Gay, Hubbardston.
 John Nelson, Leicester.
 S. G. Buckingham, Millbury Village.
 Horatio Bardwell, Oxford.
 J. D. Farnsworth, Paxton.
 Elijah Demond, Princeton.
 Josiah Clark, Rutland.
 George Allen, Shrewsbury.
 Brown Emerson, West Boylston.
 R. A. Miller, Worcester.
 David Peabody, Worcester, Calvinist.

Worcester North Association.

Cyrus Mann, Westminster.
 Sumner Lincoln, Gardner.
 George Goodyear, Ashburnham.
 Lewis Sabin, Templeton.
 Alexander Lovell, Phillipston.
 Ebenezer Perkins, Royalston.
 John Stone, s. s., do. South.
 Mr. Smith, s. s., Athol.
 D. O. Morton, Winchendon.

Middlesex Union Association.

James T. Woodbury, Acton.
 John S. Davenport, Bolton.
 Joseph W. Cross, Boxboro'.
 Preserved Smith, Carlisle.
 Levi Brigham, Dunstable.
 E. W. Bullard, Fitchburg.
 Dudley Phelps, Groton.
 George Fisher, Harvard.
 O. G. Hubbard, Leominster.
 Eli W. Harrington, Lunenburg.
 James Howe, Pepperell.
 Hope Brown, Shirley.
 David Stowell, Townsend.
 Leonard Luce, Westford.

Middlesex South Association.

Daniel H. Emerson, Northboro'.
 Ebenezer Newhall, Lincoln.
 John Wilder, Concord.
 David Brigham, Framingham.
 John Storrs, Holliston.
 J. W. Sessions, West Needham.
 Sewall Harding, Medway, 1st.
 Lavius Hyde, Wayland.
 Isaac Hosford, Saxonville.
 Jacob Cummings, Southboro'.
 William Allen, Sudbury.
 John N. Goodhue, Marlborough.
 Edmund Douse, Sherburne.
 D. T. Smith, w. c.
 James M'Intire, w. c.

Woburn Association.

Samuel Sewall, Burlington.
 Jacob Coggin, Tewksbury.
 Joseph Bennett, Woburn.
 Aaron Pickett, Reading.
 Jonathan Leavitt, Bedford.
 Joseph Haven, Billerica.
 Francis Norwood, Wilmington.
 Reuben Emerson, South Reading.

Andover Association.

L. L. Langstroth, Andover, South Parish.
 S. C. Jackson, do. West do.
 Jesse Page, do. North do.
 Justin Edwards, D.D., do. Theo. Sem'y
 A. Blanchard, Lowell, 1st Cong. Church.
 U. C. Burnap, do. 2d do.
 Tobias Pinkham, Dracut, West Church.
 S. G. Pierce, Methuen, 1st Cong. Chh.
 John Orcutt, Reading, North Parish.
 W. S. Coggin, Boxford.
 Ralph Emerson, D. D., w. c., Andover.

Essex North Association.

L. W. Clark, Amesbury, West.
 S. H. Keeler, do. Mills.
 James B. Hadley, do. and Salisbury.
 Nathan Munroe, Bradford, West.
 Gardiner B. Perry, do. East.
 Henry Durant, Newbury, Byfield Parish.
 S. H. Peckham, Haverhill, North.
 J. R. Cushing, do. East.
 Abijah Cross, do. West.
 D. T. Kimball, Ipswich.
 Leonard Withington, Newbury.
 John C. March, Newbury, Belleville.
 L. F. Dimmick, Newburyport, N. Church.
 Randolph Campbell, do. Temple St. Chh.
 W. Holbrook, Rowley, 1st Parish.
 Isaac Braman, do. 2d do.
 Benjamin Sawyer, Salisbury, R. Hill.
 J. Q. A. Edgell, W. Newbury.

Salem and Vicinity Association.

J. Abbott, Beverly, 3d Church.
 John Foote, do. 4th do.
 Wm. Bushnell, do. Washing-on Street.
 M. P. Braman, Danvers, North.
 H. G. Park, do. South.
 Robert Crowell, Essex.
 Wakefield Gale, Gloucester, 5th Church.
 C. M. Nichols, do. Evang. Chh.
 G. W. Kelley, Hamilton.
 Daniel Fitz, Ipswich, South.
 Parsons Cooke, Lynn.
 Henry S. Green, Lynnfield.
 S. M. Emerson, Manchester.
 M. A. H. Niles, Marblehead.
 Forrest Jefferds, Middleton.

S. M. Worcester, Salem, Tabernacle Chh.
 B. Emerson, D. D., do. 3d Cong. Chh.
 C. F. Torrey, do. Howard St. Chh.
 A. J. Sessions, do. Crombie St. Chh.
 Moses Sawyer, Saugus.
 J. F. M'Ewen, Topsfield.
 Daniel Mansfield, Wenham.

Suffolk North Association.

Wm. Jenks, D. D., Boston, Green St.
 George W. Blagden, do. Old South.
 J. H. Towne, do. Salem St.
 Hubbard Winslow, do. Bowdoin St.
 William M. Rogers, do. Franklin St.
 William W. Newell, do. East Boston.
 John A. Albro, Cambridge.
 William A. Stearns, Cambridgeport.
 Warren Fay, D. D., Charlestown.
 Dan'l Crosby, Charlestown, Winthrop Chh.
 A. W. M'Clure, Malden.
 A. R. Baker, Medford.
 J. Homer, D. D., Newton.
 James Bates, do.
 L. Gilbert, do. 2d.
 J. Whitney, Waltham.
 Rufus Anderson, D. D., w. c., Roxbury.
 Jared Curtis, w. c., Charlestown.
 L. Ives Hoadley, w. c., do.
 Asa Bullard, w. c., Boston.
 Seth Bliss, w. c., do.

Suffolk South Association.

Artemas Boies, Boston, Pine Street.
 Nehemiah Adams, do. Essex Street.
 Silas Aiken, do. Park Street.
 D. M. Lord, do. Mariner's.
 Charles Fitch, do. Free.
 J. H. Fairchild, do. Phillips.
 Samuel Lamson, Brighton.
 Ebenezer Burgess, D. D., Dedham.
 J. S. C. Abbott, Roxbury.
 Christopher Marsh, Roxbury, West.
 Asahel Bigelow, Walpole.
 William Cogswell, D. D., w. c., Boston.
 Louis Dwight, w. c., do.
 David Greene, w. c., Roxbury.
 Jacob Abbott, w. c., do.
 Stephen S. Smith, w. c., do.

Norfolk Association.

James W. Ward, Abington.
 R. S. Storrs, D. D., Braintree.
 Lyman Matthews, do. South.
 Jonas Perkins, Braintree and Weymouth.
 Ebenezer Gay, Bridgewater.
 Martin Moore, Cohasset.
 Calvin Durfee, Dedham, South.
 John Codman, D. D., Dorchester.
 Luther Sheldon, Easton.
 Baalis Sanford, E. and W. Bridgewater.
 Abel G. Duncan, Hanover.
 S. W. Cozzens, Milton.
 Paul Couch, Bridgewater, North.
 John Dwight, do. South.
 William M. Cornell, Quincy.
 Calvin Hitchcock, Randolph.
 L. R. Eastman, Sharon.
 Joshua Emery, Weymouth.

Taunton Association.

J. Crane, Jr., Attleboro'.
 Benjamin Ober, do. West.
 J. U. Parsons, Berkley.
 John Shaw, Dighton.
 Orin Fowler, Fall River.
 Philip Colby, Middleborough, North.
 E. W. Robinson, Middleboro', Assonet.
 Homer Barrows, do. Taunton Par.

W. J. Breed, Nantucket.
 Cyrus W. Allen, Norton.
 C. Blodgett, Pawtucket.
 Enoch Sanford, Raynham.
 John C. Paine, Rehoboth.
 S. Raymond.
 J. O. Barney, Seekonk.
 Erastus Maltby, Taunton.
 S. H. Emery, do. Spring Street.
 Alvau Cobb, do. West.

Old Colony Association.

Sylvester Holmes, New Bedford, North.
 James A. Roberts, do. Trinitarian.
 Daniel C. Burt, do. 1st Church.
 William Gould, Fairhaven.
 Jonathan Bigelow, Rochester, Centre.
 Thos. Robbins, D. D., do. Mattapoisett.
 Oliver Cobb, D. D., do. Sippican.
 Isaac Briggs, do. North.
 Samuel Nott, Jr., Wareham.
 Israel W. Putnam, Middleboro', 1st Chh.

Pilgrim Association.

Elijah Dexter, Plympton.
 Gaius Conant, Plymouth, 2d Parish.
 Robert B. Hall, do. 3d Parish.
 Benj. Whitmore, do. 4th Parish.
 Paul Jewett, Carver.
 Emerson Paine, Halifax.
 Elbridge G. Howe, Marshfield, North.
 Ethan Smith, w. c.
 Timothy Davis, w. c.
 F. V. Howland, w. c.
 John Shaw, w. c.

Vineyard Sound Association.

William Marchant, Barnstable, South.
 Alfred Greenwood, do. West.
 James Thomas, s. s., Edgartown.
 H. B. Hooker, Falmouth.
 J. Pike, s. s., do. North.
 Wm. Harlow, s. s., do. East.
 Phineas Fish, Marshpee.
 Asahel Cobb, Sandwich.
 Ebenezer Chase, West Tisbury.

Brewster Association.

Samuel Williams, Brewster.
 John A. Vinton, Chatham.
 Philander Shaw, Eastham.
 Stillman Pratt, Orleans.
 Charles Boyter, Truro.
 S. Hardy, Wellfleet, South.
 Nathanael Cogswell, Yarmouth.

RECAPITULATION.

Associations.	Parishes.	Ministers.
Berkshire.....	31	18
Hampshire.....	34	27
Hampden.....	24	21
Franklin.....	34	22
Brookfield.....	15	19
Harmony.....	12	12
Worcester Central.....	17	15
Worcester North.....	9	9
Middlesex Union.....	15	14
Middlesex South.....	16	14
Woburn.....	10	8
Andover.....	12	11
Essex North.....	22	18
Salem and Vicinity.....	22	22
North Suffolk.....	15	21
South Suffolk.....	11	16
Norfolk.....	21	18
Taunton and Vicinity.....	18	18
Old Colony.....	11	10
Pilgrim.....	11	11
Vineyard Sound.....	11	9
Brewster.....	12	7
Total, 22.....	376	340

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from page 55.]

<i>Churches, when gathered ; Ministers.</i>	<i>Native Places.</i>	<i>Born.</i>	<i>Graduated.</i>	<i>Settled.</i>	<i>Dismissed or resigned.</i>	<i>Died.</i>	<i>An. Ft.</i>	<i>Authorities. Brief Remarks.</i>
CAMBRIDGE ; Church of, 1633, Thomas Hooker Samuel Stone								
(1)								(1) History of, by Rev. Abiel Holmes, D. D.
(2)								(2) Removed to Hartford, Ct. 1638.
(3)								(3) Holmes's Hist. p. 15, note.
(4)	Marfield, Leic. Eng.	about 1586	C. U. Eng.	Oct. 11, 1633 (5)		July 7, 1647		(4) Mather's Magnalia, B. iii.
(4)	Hartford, Eng.		C. U. Eng.	Oct. 11, 1633 (5)		July 20, 1663		(5) Windthrop's History, by Savage, vol. I.
First Church, Feb. 1, 1636								
(1)		Nov. 5,	C. U. Eng.			Aug. 25, 1649 (3)	44	(1) Windthrop's Hist. vol. I.
(2)	Towcester, N. H.ptonsh.	1605		1636		July 9,	1668	(2) Shepard's Autobiography.
(4)	Halifax, Yorksh. Eng.	1624	H. U. 1647	Aug. 21, 1650 (5)		July 25,	1681	(3) Mather's Magnalia, B. iii.
(4)	Cambridge	about 1631 (5)	H. U. 1649	Nov. 8, 1671 (5)		Aug. 7,	1692	(4) Mather's Magnalia, B. iv.
(5)	Boston	Oct. 22, 1656 (6)	H. U. 1675	Nov. 15, 1682		Feb. 15,	1717	(5) Holmes's Hist.
(5)	Ipswich	Nov. 22, 1662 (7)	H. U. 1680	Nov. 25, 1696		Feb. 9,	1784	(6) Farmer's General Reg.
(5)	Kensington, N. H.	Dec. 9,	H. U. 1712	Oct. 9, 1717		May 9,	1790	(7) Sewall's Journ., Jan. 8, 1718.
(5)	Woodstock, Ct.	1746	H. U. 1764	Oct. 27, 1783		June 4, 1837 (9)	74	
(8)	Salem	Dec. 24,	Y. C. 1783	Jan. 25, 1792	Sept. 26, 1831			(8) Rev. Dr. Holmes.
(10)	Newport, R. I.	Feb. 19,	H. U. 1826	Dec. 17, 1829	Mar. 17, 1834 (8)			(9) Boston Recorder, June 9.
(11)		Aug. 13,	Y. C. 1827 (n)	April 15, 1835 (8)				(10) Rev. Mr. Adams.
Church of First Parish William Newell (1)	Littleton	Feb. 25,	H. U. 1824	May 19, 1830 (2)				(11) Rev. Mr. Albro.
University Church, Nov. 6, 1814								(1) Rev. Mr. Gannett, Cambridge- port.
(1)								(2) Rev. Mr. Newell's Farewell and Dedication Discourses.
(2)	Little Falls, N. Y.	Aug. 17,	H. U. 1789	Nov. 6, 1814 (1)	Apr. 2, 1828 (1)			(1) Rev. Dr. Ware, Sen.
(2)	Sherburne	April 1,	H. U. 1785	Nov. 6, 1814				(2) Allen's Biog., Rev. S. Kirkland.

<i>First Ch. Camb. port.</i> Nov. 13, 1808 (1) Thomas B. Gannett (1) Artemas B. Muzzy (2)	Cambridge Lexington	Feb. 20, Sept. 21,	1789 1802	H. U. 1809 H. U. 1824	Jan. 19, Jan. 1,	1814 1834	May 1, 1833	(1) Rev. Mr. Gannett. (2) Rev. Mr. Muzzy.
<i>Evang. Cong. Ch.</i> Sept. 20, 1827 (1) David Perry (2) William A. Stearns (1)	Worcester Bedford	July 26, March 17,	1798 1805	D. C. 1824 H. U. 1827	April 23, Dec. 14,	1829 (1) 1831	Oct. 13, 1830 (1)	(1) Rev. Mr. Stearns. (2) Rev. Mr. Perry.
<i>East Cambridge Ch.</i> March 3, 1828 (1) Warren Burton (2) James D. Green (1)	Wilton, N. H. Malden	Nov. 23, Sept. 8,	1800 1798	H. U. 1821 H. U. 1817	March 5, Jan. 6,	1828 1830	June 7, 1829	(1) Rev. Mr. Green. (2) Rev. Mr. Burton.
CONCORD; <i>First Church,</i> July 5, 1636 (2) Peter Bulkeley (3) John Jones (4) Edward Bulkeley (4) Joseph Estabrook (4) John Whiting (4) Daniel Bliss (5) William Emerson (5) Ezra Ripley, D. D. (5) Hersey B. Goodwin (5) Barzillai Frost (7)	Eng. England England England Eng. Lynn Springfield Malden Woodstock, Ct. Plymouth Effingham, N. H.	Jan. 31, June 20, Jan. May 21, May 1, 1751 Aug. 18, June 18,	1582-3 1681 1715 1743 N. S. 1805 1804	C. U. Eng. H. U. 1664 H. U. 1700 Y. C. 1732 H. U. 1761 H. U. 1776 H. U. 1826 H. U. 1830	April 6, April 6, May 14, March 7, Jan. 1, Nov. 11, Feb. 17, Feb. 1,	1637 (2) 1637 (2) 1659 1667 1712 1739 1766 1778 1830 1837	about Oct. 1644 March 9, 1659 77 about 1664 (n) 70 ab. Jan. 2, 1696 Sept. 16, 1711 71 May 4, 1752 71 May 11, 1764 50 Oct. 20, 1776 34 July 9, 1836 (6) 31	(1) History of, by Lemuel Shattuck, Esq. (2) Winthrop's History. (3) Mather's Magnalia, B. iii. (4) Shattuck's Hist. ch. x. (5) Shattuck's Hist. ch. xi. (6) Rev. Mr. Ripley, Waltham. (7) Rev. Mr. Frost.
<i>Trinitarian Church,</i> June 5, 1826 (1) Dan'l S. Southmayd (2) John Wilder (1)	Castleton, Vt. Attleborough	Feb. 11, Sept. 12,	1802 1796	M. C. 1822 B. U. 1822	April 25, Aug. 7,	1827 (1) 1833	June 15, 1832 (1)	(1) Rev. Mr. Wilder. (2) Shattuck's Hist. ch. xi. (3) American Quarterly Register, May, 1837. "Deaths," &c.
SUDBURY; <i>Church of,</i> about 1640 (2) Edmund Browne (2)	England	Aug.	1640				June 22, 1678 (3)	(1) MS. Hist. of, by Thos. Stearns, M. D. (2) Rev. Mr. Harbord. (3) Dr. Thos. Stearns, from Town Records.

<i>Churches, when gathered ; Ministers.</i>	<i>Native Places.</i>	<i>Born.</i>	<i>Graduated.</i>	<i>Settled.</i>	<i>Dismissed or Resigned.</i>	<i>Died.</i>	<i>An. Ft.</i>	<i>Authorities. Brief Remarks.</i>
James Sherman	(2) pr. Watertown	(n)		pr. 1679 (3)	May 22, 1705	March 3, 1718		(3) Rev. Mr. Hurlbut.
Israel Loring	(2) Hull	April 6, 1682 (4)	H. U. 1701	Nov. 20, 1706		March 9, 1722	90	(5) Dr. Thomas Stearns from Town Records.
Jacob Bigelow	(2) Waltham	March 2, 1743	H. U. 1766	Nov. 11, 1772		Sept. 6, 1816	74	(4) Allen's Eng.
Timothy Hilliard	(2) Kensington, N. H. (5)		H. U. 1809	June 1, 1814	Sept. 26, 1815			(5) Abr. Hilliard, Esq. Cambridge.
Rufus Hurlbut	(2) Southampton	April 21, 1787	H. U. 1813	Feb. 26, 1817				
WOBURN ;	(1)							(1) Dedication Sermon, 1809, by Rev. Joseph Chickering.
Church of,								(2) Town Records.
Aug. 14, 1642	(2)							(3) Chickering's Ded. Sermon. Notes, p. 35, &c.
Thomas Carter	(3) pr. Cambridge	(n)		Nov. 22, 1642 (2)		Sept. 5, 1684 (4)	74	(4) Woburn Rec. of Births, Deaths,
Jabez Fox	pr. Woburn	(n)	H. U. 1665	about 1680 (n)		Feb. 28, 1703 (3)	56 (5)	(5) Allen's Epitaphs, vol. 1. Nos. 256, 258.
John Fox	(6) pr. Woburn	(n)	H. U. 1698	Nov. 17, 1703 (3)		Dec. 12, 1756 (4)	77 (5)	(6) Hon. Wm Jackson, Newton.
Edward Jackson	(8) Newton	April 3, 1700	H. U. 1719	Aug. 1, 1729 (7)		Sept. 24, 1754 (7)	55	(7) Parish Records.
Josiah Sherman	(9) Watertown	April 2, 1729	N.J.C. 1754	Jan. 28, 1756 (7)	Apr. 11, 1775 (7)	Nov. 24, 1789	61	(8) Roger M. Sherman, Esq., his son.
Samuel Sargeant	(9) Worcester	Nov. 6, 1755	D. C. 1783	March 14, 1785 (3)	May 27, 1799 (3)	June 2, 1818	63	(9) Phineas O. Sargeant, Esq., his son.
Joseph Chickering	(10) Dedham	April 30, 1780	H. U. 1799	March 28, 1804	April 11, 1821			(10) Rev. Mr. Chickering.
Joseph Bennett	(11) Framingham	May 13, 1798	H. U. 1818	Jan. 1, 1822				(11) Rev. Mr. Bennett.
Second Church, See Burlington								(1) Reunited with First Church, 1760.
Third Church, ab't July, 1747	(1) (n)							(2) Rev. Mr. Patten, Sandwich, from Town Records.
Josiah Cotton	(2) Sandwich	June, 1703	H. U. 1722	July 15, 1747 (3)	pr. July, 1756 (n)	1780 (n)		(3) Boston News Letter of July 16.
SOUTH READING ;	(1)							(1) Originally, Reading, S. Parish.
Church of,								(2) Windrop's Hist. vol. ii.
Nov. 5, 1645	(2)							(3) Church Records.
Henry Green				Nov. 5, 1645 (2)		May, 1648 (3)		(4) Windrop's Hist. vol. i. p. 311. Note.
Samuel Haugh			(n)	March 26, 1650 (3)		Mar. 30, 1662 (4)		(5) Mather's Magnalia, B. iv.
John Brock	(5) Stradbrook, Suff., Eng.	1620	H. U. 1646	Nov. 13, 1662 (3)		June 18, 1688	68 (6)	(6) Farmer's Geneal. Reg.
Jonathan Pierpont	(6) Roxbury	June 10, 1665	H. U. 1685	June 26, 1689 (3)		June 2, 1709 (3)	44	(7) John Farmer, Esq.
Richard Brown	(7) Newbury	Sept. 12, 1675	H. U. 1697	June 25, 1712 (3)		Oct. 20, 1732 (3)	58	(8) Church Records.
William Hobby	(8) Boston	Aug. 13, 1707 (9)	H. U. 1725	Sept. 5, 1733		June 18, 1765	58	(9) Samuel Greele, Esq., from Boston Town Records.
Caleb Prentice	(7) Cambridge	Nov. 25, 1746	H. U. 1765	Oct. 25, 1769 (8)		Feb. 7, 1803 (8)	57	
Reuben Emerson	(10) Ashby	Aug. 12, 1771	D. C. 1798	Oct. 17, 1804				(10) Rev. Mr. Emerson.

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN
MIDDLESEX, AND CHELSEA IN SUFFOLK.

CAMBRIDGE.

Church of.

The settlement of Cambridge commenced in 1631.¹ It was originally designed for a fortified town, and the capital of the colony; and was called Newtown till 1638.¹ Then, in regard to the college which was there begun, and in compliment to the English university, where many of the principal settlers had received their education, the name of Cambridge was given it.¹ The church first gathered there, was the eighth in the Massachusetts colony, in the order of time.² No account of its embodying has been transmitted, to show its precise date. But this is reasonably supposed to have been October 11, 1633, the day on which its teaching officers were chosen and ordained.² The church however, thus organized, did not long continue at Newtown. In 1634, the inhabitants of the town complained to the General Court of the "straitness" of their territory; and continuing dissatisfied, notwithstanding some enlargement obtained from towns in their vicinity, they were at length permitted by the court to remove.¹ Accordingly Messrs. Hooker & Stone, their ministers, and "about a hundred men, women, and children, composing the whole of Mr. Hooker's church and congregation," (or at least, a majority of both,³) removed in a body from Newtown early in the summer of 1636; and, proceeding to Connecticut, founded the town and church of Hartford.¹ [¹*Holmes's Hist. Winthrop's Hist. by Savage, Vol. I. p. 95, note.* ²*Winthrop's Hist. p. 187.*]

HOOKE. Mr. Hooker had been a student, and a fellow of Emmanuel College, Cambridge; and a lecturer at Chelmsford in Essex, Eng.¹ Being silenced about 1630 for nonconformity, he fled to Holland to avoid persecution; and there preached a while at Delft, and at Rotterdam.¹ He arrived in New England September 4, 1633;² and was here welcomed by many of his Essex friends, who had come over the year before to prepare for his reception.¹ Shortly after, he was ordained at Newtown, as their pastor: and May 31, 1636, he removed with them to Hartford, Ct. This great divine published in his life several practical treatises;³ and after his death, Mr. John Higginson copied from his manuscripts about two hundred sermons, nearly half of which appeared from the press in England.⁴ His most celebrated work was "A Survey of the Summe of Church Discipline, &c. London, 1648." Others of his published writings were, "The soul's preparation for Christ; the soul's humiliation; exaltation; vocation; implantation; the unbeliever preparing; of self-denial; duty and dignity of saints; on the Lord's prayer; on church discipline; four treatises on the carnal hypocrite, the church's deliverance, the deceitfulness of sin, the benefits of affliction, 1638; the soul's possession; pattern to perfection; saint's guide; the application of redemption; and the poor, doubting Christian drawn to Christ. The seventh edition of this last and excellent work was published at Boston in 1743."⁴ [¹*Mather's Magn. B. III.* ²*Winthrop's Hist.* ³*Holmes's Hist.* ⁴*Allen's Biog.*]

STONE. Mr. Stone was a student of Emmanuel College, Cambridge;¹ and a lecturer at Towcester, Northamptonshire, the native place of Mr. Shepard.² He came to New England in the same ship with Mr. Hooker; and was ordained the teacher, as Mr. Hooker was ordained the pastor, of the church at Newtown, on the same day. He removed with this church to Hartford, (so called, it seems, in honor of his birth place, Hartford, in Eng.) in 1636; and survived Mr. Hooker in the oversight of it sixteen years. He published a "Discourse about the Logical Notion of a Congregational Church."¹ He left also in manuscript "a Confutation of the Antinomians," and a "Body of Divinity."¹ The latter work was once held in high estimation, and was often transcribed by theological students, but never appeared from the press.¹ [¹*Mather's Magn. B. III.* ²*Shepard's Autobiography.*]

First Church.

The present First Church of Cambridge took the place of the preceding, which removed to Connecticut. Its founders were Rev. Mr. Shepard, then recently arrived from England, "and divers other good Christians," who purchased the houses and lands,

which Mr. Hooker and company were about to leave,² and were gathered into "a church body" with great solemnity "1635, Mo. 12. 1:" that is, February 1, 1636.¹ (A). In 1829, a separation took place between this church, and the First Religious Society in Cambridge, with which it had been connected from the beginning in the public worship of God. A new society, called "The Shepard Congregational Society," Cambridge, was legally formed Nov. 20, 1829: and the church united itself with it for the support of public worship the same day.³ [¹*Winthrop's Hist.* ²*Holmes's Hist.* ³*Rev. Dr. Holmes.*]

SHEPARD. Mr. Shepard was a student of Emmanuel's, Cambridge, and for three years a lecturer at Earls Colne in the county of Essex, Eng.¹ Having been silenced there Dec. 16, 1630, by Laud his diocesan, then bishop of London, and finding no liberty to preach in any other quarter of the kingdom on account of his puritanism, he at length came to New England.¹ He landed at Boston Oct. 3, 1635;¹ stationed himself at Newtown, with the good people whom he had brought over with him;² and being inbodied with them the February following into a church, he was shortly after ordained their pastor.² He preached the Election sermon in 1637: and it was, we are told, with respect to his vigilance in guarding against the antinomian errors then prevalent, and to "his enlightening and powerful ministry," that Cambridge was selected as the seat of the College.² The following catalogue of his printed works is from his biography by Allen: viz. "theses sabbaticæ; a letter, entitled, New England's lamentation for Old England's errors, 1645; cautions against spiritual drunkenness, a sermon; subjection to Christ in all his ordinances the best means to preserve our liberty, to which is added a treatise on ineffectual hearing of the word; the sincere convert; the sound believer, a treatise on evangelical conversion; singing of psalms, a gospel ordinance; the clear sunshine of the gospel upon the Indians, qto. 1648; a treatise of liturgies, power of the keys, and matter of the visible church, in answer to Mr. Ball, qto. 1653; the evangelical call; select cases resolved, and first principles of the oracles of God; these were republished together with meditations and spiritual experiences, extracted from his private diary, by Mr. Prince of Boston, 1747; of the right use of liberty; reply to Gauden, 1661; the parable of the ten virgins; the church membership of children and their right to baptism, 1663; the saint's jewel, and the soul's imitation of Jesus Christ, two sermons; the four last things, qto."² Mr. Shepherd left three sons, all of whom became ministers; viz. Thomas of Charlestown, Samuel of Rowley, and Jeremiah of Lynn.⁴ [¹*Shepard's Autobiography.* ²*Mather's Magn.* ³*Allen's Biog.* ⁴*Eliot's Biog.*]

MITCHEL. Mr. Mitchel (sometimes called, for his eminent wisdom and piety, matchless Mitchel) came with his parents from England, while yet a youth, in 1635.¹ He was a tutor and a fellow of Harvard College at which he was educated; and a distinguished member of the Synod of 1662, the Result of which was principally composed by him.² He was twice called to preach before the General Court on the day of Annual Election, viz. in 1658, and in 1667; and in ecclesiastical councils, and when the Court in weighty cases consulted the ministers, "the *sense* and *hand* of no man was relied more upon than his, for the exact result of all."² He was also very laborious and faithful in the discharge of his pastoral duties. During the eighteen years his ministry continued, "he went through a great part of the body of divinity; made a very excellent exposition of the book of Genesis, and part of Exodus, and delivered many fruitful and profitable sermons on the four first chapters of John."² A few only of his writings were ever published. These were, a letter of counsel to his brother, 1664; and election sermon on Neh. xi. 10, entitled '*Nehemiah upon the wall*' &c. 1667; a letter concerning the subject of baptism, 1675; a discourse of the glory to which God hath called believers by Jesus Christ, printed London, reprinted Boston, 12mo. 1721.³ [¹*Mather's Magn. B. IV.* ²*Holmes's Hist.* ³*Holmes's Hist. and Allen's Biog.*]

OAKES. Mr. Oakes came from England to this country with his parents, when a child; and having completed his education at Harvard College, and commenced preaching, returned to England, and was settled in the ministry at Titchfield¹ in Hampshire. In 1662 he was silenced by the Act of Uniformity; but resumed preaching in another congregation, when the heat of the persecution had abated.² After the death of Mr. Mitchel, receiving an invitation from the church of Cambridge, N. E. to become his successor, he accepted it, returned to America, "and commenced his ministry at Cambridge, Nov. 8, 1671."² In 1675 he was invited to succeed Dr. Hoar in the presidency of Harvard College.² He entered upon the duties of that office April 7, 1675; but only as president pro tem. till Feb. 2, 1680, when at the persuasion of the corporation he consented to be formally inaugurated.^{1, 3} He still however retained his connection with his people, as their pastor, till his death.² He preached the Artillery Election sermon in 1672, from Rom. viii. 37, and the General Election sermon in 1673 from Deut. xxxii. 29.² Both these discourses were published; the former by the title of, "The unconquerable, all conquering, and more than conquering Christian soldier."³ "While very young and

small, he published at Cambridge, a set of *Astronomical Calculations*, with this apposite motto, *Parvum parva decent, sed inest sua gratia parvis.*² His other publications were, a sermon at Cambridge from Eccl. ix. 11. on the choice of their military officers; a fast sermon from Isaiah xliii. 22; and an elegy on the death of Rev. Mr. Shepard of Charlestown, 1677.^{1,3} [¹*Mather's Magn. B. IV.* ²*Holmes's Hist. of Cambridge.* ³*Allen's Biog.*]

GOOKIN. Mr. Gookin was son of the celebrated Major General Daniel Gookin of Cambridge, a younger brother of Rev. Daniel Gookin of Sherburne, and a resident fellow of Harvard College. On Mr. Oakes's permanent acceptance of the presidency of that institution in 1679, Mr. Gookin received a call from the church in Cambridge "to be helpful in the ministry, in order to call him to office in time convenient;" and after the death of Mr. Oakes, he was chosen and ordained their pastor.¹ The following notices of his ordination, and of his death, are from the manuscripts of Judge Sewall. "Wednesday, Nov. 15, 1682. Mr. Sherman ordains Mr. Nath. Gookin Pastor of Cambridge Church; Mr. Eliot gives y^e Right Hand of Fellowship, first reading y^e Scripture y^e warrants it. Mr. Sherman, Eliot, and Mather laid on Hands. Then Mr. Gookin ordain'd Deacon Stone, and Mr. Clark Ruling Elders. The presence of God seem'd to be wth his People. Mr. Jonathan Danforth, y^e Dep^t Governours onely Son lay by y^e wall, having departed on Monday Morn. of a Consumption. 'Tis a comfortable day, and much People at y^e Ordination. I go and come on foot in Compa. of Mr. Zadori y^e Hungarian, whom I find to be an Arminian."²—"1692 Monday Aug^t 15. Mr. Joseph Eliot comes in and tells me y^e amazing News of the Rev^d Mr. Nath^l Gookin's being dead; 'tis even as sudden to me as Mr. Oakes's death. He was one of our best Ministers, and one of y^e best Friends I had left. Aug^t 16. 1692. I went to the Fast at Roxbury, and from thence to y^e Funeral of Mr. Gookin. Mr. Mather, Allen, Morton, Willard, Bayley, Hobart, Bearers. Has left a Widow, a Son and Daughter."³ [¹*Holmes's Hist. of Cambridge.* ²*Com. Place Book*, p. xc. 2. ³*Journal.*]

BRATTLE. Mr. Brattle was a tutor, and a fellow of the Corporation of Harvard College; a fellow of the Royal Society, London; and very eminent in his day both as a scholar, and a Christian. (B) In a sermon preached Feb. 21, 1717, at the Thursday Lecture after his death, Rev. Mr. Colman compared him to Moses, and Rev. Mr. Pemberton of the South Church, Boston (who died two days before him) to Elijah.² He compiled and published a System of Logic, entitled, "Compendium Logicæ secundum Principia D. Renati Cartesii plerumque efformatum, et catechistice propositum,"¹ which passed through several editions, and was used as a text book at Harvard College till 1765.³ [¹*Holmes's Hist.* ²*Sewall's Journ.* ³*Eliot's Biog.*]

APPLETON. Dr. Appleton was a son of Hon. John Appleton of Ipswich by a daughter of President Rogers.¹ His life was prolonged to the ninety-first year of his age, and the sixty-seventh of his ministry. Nor was he more venerable for multitude of days, than for wisdom, virtue and piety. He was above sixty years a fellow of Harvard College: and at the Commencement in 1771, the University conferred on him the degree of D. D., an honor never previously conferred by it, except in a single instance, viz. upon Rev. Increase Mather, about eighty years before.¹ He preached the Artillery Election sermon 1733, the General Election sermon 1742, the Convention sermon 1743, and the Dudleian lecture 1758; all which discourses were published.² His other publications were very numerous: viz. 1. The wisdom of God in the redemption of man, 12mo. 1728. 2. A sermon on evangelical and saving repentance, 1741. 3. Discourses on Romans viii. 14. 12mo. 1743. 4. Eight funeral sermons; viz. at the death of President Leverett 1724; of Francis Foxcroft 1728; President Wadsworth 1737; Rev. John Hancock 1752; Spencer Phips 1757; Henry Flynt 1760; Dr. Wigglesworth 1765; President Holyoke 1769. 5. Six ordination sermons; viz. at the ordination of Josiah Cotton 1728; of John Sergeant 1735; John Sparhawk 1736; Matthew Bridge 1746; Oliver Peabody, Jr. 1750; Stephen Badger 1753. 6. Two discourses on a Fast 1748. 7. Discourses on the difference between a legal and evangelical righteousness 1749. 8. at the Boston Lecture 1763. 9. against profane swearing, 1765. 10. A Thanksgiving sermon for the conquest of Canada, 1760. 11. for the repeal of the Stamp Act 1766. 12. Two discourses on a Fast, 1770.^{1,2} [¹*Holmes's Hist.* ²*Allen's Biog.*]

HILLIARD. Mr. Hilliard was appointed chaplain of Castle William in 1768; and chosen a few months after a tutor of Harvard College.¹ He was ordained at Barnstable April 10, 1771; and having ministered acceptably several years in that place, was constrained by ill health to ask a dismission, which was granted him April 30, 1783.² On the recovery of his health by a change of air, he received and accepted an invitation to settle in Cambridge, as colleague with Rev. Dr. Appleton. His publications were a Dudleian

Lecture 1788 ; two Fast sermons 1774 ; a sermon at the execution of White and others at Cambridge 1785 ; at the ordination of Henry Ware 1788 ; of Bezaleel Howard ; of John Andrews 1789.^{1, 2} [¹*Holmes's Hist.* ²*Allen's Biog.*]

HOLMES. Dr. Holmes pursued his theological studies at New Haven.¹ Having received a call from the Congregational church and society at Midway, Ga., to settle with them in the ministry, he was ordained by a council of ministers at New Haven Sept. 15, 1785, with a special view to the service of that people.² He resigned his charge at Midway, June 1791, "on account of ill health (the effect of the climate) ;" and was installed at Cambridge the following year.³ At the secession of the church from the First Society in 1829, Dr. Holmes adhered to the church, and continued to sustain to it the pastoral relation till September 26, 1831, when he was dismissed at his own request.¹ The publications of this learned and highly esteemed divine were very numerous. The following is a catalogue of them, taken principally from a memoir of his life, written by Rev. Dr. Jenks of Boston, and published in the Collections of Massachusetts Historical Society, Vol. vii. Series 3d. viz. Proceedings of Council at his ordination for Midway, and a Pastoral address to that people in a subsequent absence, annexed to Hart's ordination sermon, 1787. Life of President Stiles Svo. 1798. American Annals, 2 vols. Svo. 1805. Do., 2d (American) Edition, 2 vols. Svo. 1829. Several articles in the Collections of the Massachusetts Historical Society : viz. a memoir of Stephen Parmenius of Buda &c. &c. 1804 ; of the Mohegan Indians 1804 ; of Rev. John Lothrop of Barnstable, 1814 ; of the French Protestants, who in 1686 first settled Oxford, Ms. 1826. Historical Sketch of the Eng. translations of the Bible, 1815. Address before Washington Benevolent Society, Cambridge, 1813—before Am. Antiquarian Society 1814. Sermon at the National Thanksgiving Feb. 1795 ; at the National Fast April 1799 ; at the State Fast 1809 ; at Christmas in the Episcopal Church, Cambridge, 1809 ; at the Ordination of J. Whitaker, Sharon, 1799 ; of O. Lane, Sturbridge 1801 ; D. Kendall, Hubbardston 1803 ; W. Bascom, Fitchburg 1805 ; J. Bartlett, Marblehead 1811 ; T. B. Gannett, Cambridge Port 1814 ; H. Hildreth, Gloucester 1825 ; at the death of Gov. Sumner 1799 ; of Washington 1799 ; recommending the counsel of Washington, Feb. 22, 1800 ; death of President Willard 1804 ; at the funeral of Rev. Dr. Tappan 1803, publ. 1807 ; of Rev. Dr. Osgood 1822 ; a Century Sermon, Jan. 4, 1801 ; a sermon at Plymouth on the anniversary of Landing of Forefathers 1806 ; two sermons at Cambridge on the completion of the 2d century from do., 1820 ; a sermon before the Mass. Missionary Society 1804 ; before Society for propagating the Gospel among the Indians &c. 1808 ; at the Dudleian Lecture 1810 ; at the Inauguration of Rev. E. Pearson, Professor &c. in Andover Theol. Seminary 1812 ; at Boston before the Auxiliary Society for Foreign Missions, Jan. 1, 1813 ; on opening the new Almshouse, Cambridge 1818 ; before Convention of Cong. Ministers in Mass. 1819.⁴ Two sermons at the anniversary of his Installation 1829. [¹*Rev. Dr. Holmes.* ²*Hart's Ord. Sermon &c.* ³*Holmes's Anniversary Sermons* 1829. ⁴*Memoir of Dr. Holmes by Rev. Dr. Jenks in Collections of Hist. Soc.*]

ADAMS. Mr. Adams studied divinity at the Theological Seminary, Andover, in the class of 1829. He was ordained as colleague with Rev. Dr. Holmes ; and being dismissed at his own request,¹ was installed as pastor of the Union Church, Essex Street, Boston, March 26, 1834.² [¹*Rev. Dr. Holmes.* ²*Boston Recorder, March 29. Rev. Mr. Adams.*]

ALBRO. Mr. Albro pursued the study of theology at the Theological Seminary, Andover, a member of the class of 1827. An honorary degree was conferred on him at Y. C. the same year. He was ordained pastor of the Second Church of Chelmsford, at the village of Middlesex, Nov. 21, 1827 ;¹ dismissed April 1833 ; installed at Fitchburg May 12, 1833 ; and dismissed Jan. 1, 1835.² [¹*Boston Recorder, Dec. 7.* ²*Rev. Mr. Albro.*]

Church of First Society.

NEWELL. Mr. Newell studied theology at the Divinity School, Cambridge. [*Rev. Mr. Gannett.*]

University Church.

The Church of the University is not strictly Congregational, in the choice of its pastors ; though in all other respects it is as other churches of this denomination.¹ It originated in a vote of the Corporation of the University in 1814, to extend separate privileges of public worship and Christian ordinances to the students of that Institution, and to its instructors with their families, all of whom, with a few exceptions, had before been accustomed to worship with the First Society in Cambridge, and a considerable number of them had been members of its church. It was gathered Nov. 6, 1814, in the presence of the Pastor and delegates of the First Church, Cambridge, by whom its founders, having

with appropriate religious services entered into covenant, were recognized as a regular church; and Rev. President Kirkland and Rev. Professor Ware, having been previously chosen thereto, and approved by the Corporation and Overseers of the University, became its joint pastors without any formal installation.¹ [¹*Rev. Dr. Ware.*]

KIRKLAND. Dr. Kirkland was a son of Rev. Samuel Kirkland, a missionary to the Oneida Indians.¹ He was ordained Pastor of the New South Church, Boston, Feb. 5, 1794,² and being dismissed, was inaugurated as President of Harvard University Nov. 14, 1810. At his resignation of the Presidency in 1828, he went on a voyage to Europe for his health; and since his return, has resided in Boston. [¹*Allen's Biog. of Rev. Samuel Kirkland.* ²*Channing's Sermon at ordination of Gannett—Appendix.*]

WARE. Dr. Ware studied divinity at Cambridge, and was ordained as pastor of First Church, Hingham Oct. 24, 1787. At his dismission, he removed to Cambridge May 5, 1805, and was inaugurated as Hollis Professor of Divinity May 14, 1805. He still continues in that office; and since the resignation of Dr. Kirkland in 1828, has been the sole pastor of the University Church. [*Rev. Dr. Ware.*]

First Church, Cambridge-port.

GANNETT. Mr. Gannett studied divinity at Cambridge; was dismissed from First Church, Cambridge-port, at his own request;¹ but still resides there, and has several years been a representative of the town in the General Court. [¹*Rev. Mr. Gannett.*]

MUZZY. Mr. Muzzy studied divinity at the Theological School, Cambridge; was ordained at Framingham June 10, 1830; and dismissed May 19, 1833.¹ [¹*Rev. Mr. Muzzy.*]

Evangelical Church, Cambridge-port.

PERRY. Mr. Perry studied divinity at the Theological Seminary, Andover; a member of the class of 1827. He was ordained as an Evangelist at Milford, Ct. June, 1828; and after dismission from Cambridge-port, was installed at Hollis, N. H. Feb. 23, 1831.¹ [¹*Rev. Mr. Perry.*]

STEARNS. Mr. Stearns is the second son of Rev. Samuel Stearns of Bedford, and a brother of the late Rev. Samuel H. Stearns of the Old South Church, Boston. He studied divinity at the Theological Seminary, Andover, and was a member of the class of 1831.

East Cambridge Church.

BURTON. Mr. Burton studied divinity at the Theological School, Cambridge.¹ After dismission from East Cambridge, he officiated as "pastor of the Second Congregational Society in Hingham" from Sept. 1, 1833 to Sept. 1, 1835, but without installation.² He was then settled over the "Second Religious Society in Waltham," "with the exception of the formality of installation, which was omitted by vote of the Society."² His connection with this Society commenced Nov. 1, 1835;² but has since ceased. [¹*Rev. Mr. Green.* ²*Rev. Mr. Burton.*]

GREEN. Mr. Green studied divinity at the Theological School, Cambridge; was ordained pastor of the Second Congregational Church in Lynn, Nov. 3, 1824; and resigned his pastoral charge there Aug. 12, 1828.¹ [¹*Rev. Mr. Green.*]

CONCORD.

First Church.

Concord was incorporated Sept. 2, 1635.¹ It was anciently the site of a principal village of the Massachusetts tribe of Indians; and was then called Musketaquid.¹ Its first English settlers were Rev. Peter Bulkeley, Major Simon Willard, and twelve others, with their families.¹ To these permission had been given by the General Court in Sept. 1635 "to begin a town at Musketaquid," to be called Concord,² on account (Mr. Shattuck supposes) of "the Christian union and concord subsisting among the first company, at the commencement of the settlement."¹ The territory granted them for this purpose, they and others who had in the interval joined themselves to them, fairly purchased of the natives, and received a deed of it from them, in 1637.¹ It was six miles square; and, together with additional grants made afterwards, included within its limits, beside the present town of Concord, the town of Acton, about half of Littleton, and a considerable part of Bedford, Lincoln, and Carlisle.³ In 1651, when the population had been much diminished by the removal of Rev. Mr. Jones and company, there were about fifty

families in the town, and about seventy souls in church fellowship.⁴ In 1837, the town contained 2,023 inhabitants; and has long been one of the shire towns of the county. The church was gathered at Newtown, now Cambridge, July 5, 1636.² According to Mr. Savage, it was the thirteenth church in the colony, in the order of time:⁵ and from it have issued a considerable proportion of the original members in the adjacent churches of Bedford, Lincoln, Carlisle,⁶ and probably Acton. During the contentions which arose in Mr. Bliss's day, a separate church was gathered Dec. 12, 1745, called the West Church, consisting originally of twenty male communicants, some of them men of great respectability, to whom others were afterwards added.⁷ This church continued in existence about fourteen years, and the greater part of this time supported public worship.⁷ But it never had a settled pastor: and in a few years some of its members uniting with the church in Lincoln gathered in 1747, and others returning to the first church, it gradually became extinct.⁷ [¹*Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq. pp. 2, 4, 5, 6.* ²*Winthrop's Hist.* ³*Shattuck's Hist. pp. 73, 255, 274, 294, 323.* ⁴*Johnson's W. W. Prov. B. I. ch. 35.* ⁵*Winthrop's Hist. note, Vol. I. p. 95.* ⁶*Shattuck's Hist. p. 263, 303, 329.* ⁷*Shattuck's Hist. ch. xi.]*

BULKELEY. Mr. Bulkeley "was descended from an honorable family in Bedfordshire, England, where, for many successive generations, the names of Edward and Peter were alternately worn by the heirs of the family."¹ He was the son of Rev. Edward Bulkeley, D. D. of Woodhill, or Odel, as the name is otherwise, and probably, more correctly spelt by Mather;¹ there being a place by the name of Odel, mentioned by Bowen in his description of Bedfordshire, as situate near the Ouse, and the seat of an annual fair on May 13.² He was a student and a fellow of St. John's College, Cambridge; had the degree of B. D. conferred on him; and ministered "three prentice-ships of years," (21 years?) as the successor of his father at Odel.¹ Being then silenced for non-conformity, he came to New England in 1635, and was a principal founder of the town and church of Concord.¹ He was chosen and ordained (A) at Cambridge, as the teacher of the church of Concord, April 6, 1637;³ and at the resignation of Mr. Jones, the pastor, about Oct. 1644,⁴ he became the only teaching officer of that church till his death. At the commencement of the Synod in Cambridge, Aug. 30, 1637, he and Mr. Hooker of Hartford were appointed joint moderators.³ He published "The Gospel Covenant, or the Covenant of Grace opened," &c. London, 1646, qto.⁵ This work passed through several editions, of which the second was in 1651.⁴ It was originally a series of sermons upon Zech. ix. 11, preached to his people at Concord, and at their importunity, repeated at his lectures, and prepared for the press.¹ It "is to be reckoned among the *first born* of New England:" and in giving his testimony to it, Mr. Shepard of Cambridge observed, "The church of God is bound to bless God for the holy, judicious, and learned labors of this aged, experienced, and precious servant of Jesus Christ."¹ Two manuscripts likewise of his composition, one of them on the character and government of the church, are preserved in the library of the American Antiquarian Society.⁴ [¹*Mather's Magnalia.* ²*Bowen's Complete System of Geography, Vol. I. fol.* ³*Winthrop's Hist.* ⁴*Shattuck's Hist. ch. x.* ⁵*Allen's Biog.]*

JONES. Mr. Jones received Episcopal ordination in England, being numbered by Mather among the ministers of his First Classis.¹ He came to New England, in company with Mr. Shepard of Cambridge, in 1635;² arrived at Boston Oct. 3d of that year;³ assisted in gathering the church of Concord; and was chosen and ordained its pastor, at the same time that Mr. Bulkeley was ordained its teacher. After they had been settled a few years, uneasiness arose among their² people from disappointment in their expectations of their plantations, and from the burdensomeness of maintaining their two ministers.⁴ From this cause, not improbably, Mr. Jones was led eventually to resign his pastoral charge, and to remove about Oct. 1644 to Fairfield, Ct. (B) In company with him went a portion of his flock, who having become dissatisfied with the soil of Concord, had sold their possessions there to go to some new plantation.⁵ At Fairfield he became the pastor of the church recently gathered in that town, and there spent the residue of his days.⁶ The first records of Fairfield having been burnt, the precise time of his induction into the pastoral office, in that place, and of his death, is unknown: but Mr. Samuel Wakeman was ordained his successor, Sept. 30, 1665.⁷ Mr. Jones was the father of John, graduated at H. C. 1643; and of Eliphalet, the first Minister of Huntington, L. I.⁶ [¹*Mather's Magnalia, B. III. Pref.* ²*Winthrop's Hist.* ³*Autobiography of Shepard of Cambridge.* ⁴*Winthrop's Hist. July 28, 1642.* ⁵*Johnson's W. W. Prov. B. I. ch. 35.* ⁶*Shattuck's Hist. ch. x.* ⁷*Trumbull's Hist. of Connecticut, B. I. ch. 19.]*

BULKELEY. Mr. Bulkeley, eldest son of Rev. Peter Bulkeley, was educated principally in England; ordained at Marshfield in 1642 or 1643; and at his father's death in 1659, was dismissed from Marshfield, and settled at Concord in his father's stead.¹ He preached the General Election Sermon in 1680; and the Artillery Election Sermon in

1679.¹ He also preached a discourse which was published, from Psalm cxvi. 12, on a day of thanksgiving held at Concord in 1675 for the safe return of Capt. Wheeler and others of that town from Brookfield fight in king Phillip's war.² Mr. Bulkeley is called by Mather, "the worthy son" of his predecessor.³ He died at Chelmsford, probably while on a visit to his grandson, Mr. Edward Emerson, father of Rev. Joseph Emerson of Malden;¹ and his death and burial are noticed as follows by Judge Sewall. "1695-6, Seventh-day Jan. 4th The Rev^d Mr. Edward Bulkly of Concord dies at Chelmsford in a good old age; is buried at Concord."² [*Shattuck's Hist. ch. x.* ²*Shattuck's Hist. p. 49, 162.* ³*Mather's Magnalia, B. III. Mem. of P. Bulkeley.* ⁴*Sewall's Journ.*]

ESTABROOK. Mr. Estabrook (or Easterbrook, as the name was formerly spelt by some) commenced his academic studies in England; but coming to this country, completed them at Harvard College.¹ He was ordained as a colleague with Rev. Mr. E. Bulkeley; and labored in the ministry about 44 years.¹ An obituary notice in the Boston News-Letter of Sept. 18, 1711, makes honorable mention of him, as "eminent for his skill in the Hebrew language;—a most orthodox, learned, and worthy divine, of excellent principles in religion, indefatigably laborious in the ministry, and of holy life and conversation."¹ His only publication that has been transmitted, is his Election Sermon, 1705, from Gen. xii. 2, entitled, "Abraham, the Passenger, his Privilege and Duty," &c. &c.¹ Rev. Benjamin Estabrook, first minister of Lexington, was a son of his; and the late Rev. Joseph Estabrook of Athol, a great grandson.¹ [*Shattuck's Hist. ch. 10.*]

WHITING. Mr. Whiting was a grandson of Rev. Samuel Whiting of Lynn, and a son of Rev. Joseph Whiting,¹ who was first of Lynn, an assistant and the successor of his father there, and then minister of Southampton, L. I. until his death.² Previously to his ordination, Mr. Whiting of Concord had been a tutor at Harvard College, and a fellow of the Corporation.¹ After his dismissal, he continued to reside at Concord, as a private citizen, the remainder of his days.¹ [*Shattuck's Hist.* ²*Farmer's Geneal. Reg.*]

BLISS. Mr. Bliss was extensively known in his day, as a warm admirer and friend of Whitefield, and as eminently zealous and active in the duties of his profession. Under his ministry, there was a remarkable revival of religion in Concord; which resulted in the unusually large additions to his church of 50 members in 1741, and of 65 in 1742.¹ "The feeling pervading society was such, that religious meetings were held every day in the week; hundreds sought advice from their pastor; and persons might often be seen, apparently suffering under extreme agony from a sense of their guilt, or in an extasy of joy under the consolations of religion."¹ But the zeal of Mr. Bliss betrayed him at times into some imprudencies of conduct; and into some expressions in the pulpit, which gave great offence to numbers of his people, and which a mutual council, convened at Concord Sept. 13, 1743, could not but disapprove in their Result, though they declared themselves persuaded of "the zeal, faithfulness, and love of souls," with which he had ministered to his people.¹ The consequences were (notwithstanding a confession by Mr. Bliss before the above council that was satisfactory both to them and the church, and notwithstanding the efforts of this and other councils to restore peace) the continuance and increase for a time of unhappy contentions in the town, a temporary division of the church into two churches, and a public withdrawing of communion with him, on the part of several of the most influential, or highly respectable ministers of the day; as Hancock of Lexington, Barnard of Marblehead, Peabody of Natick, and Cook of Sudbury.¹ But after the year 1750 however, the contentions above alluded to almost entirely ceased; and most of those persons who had seceded from the communion of his church, gradually returned to it again, or united themselves with the church of Lincoln.¹ A reconciliation likewise took place between him and his offended brethren in the neighborhood, shortly before his death; and the long inscription on his monument in the burying ground bears witness to the love of his people, and to their high estimation of his ministerial talents and graces, and of his moral worth.¹ Mr. Bliss published a treatise, entitled "The Gospel hidden to them that are lost. Being the substance of two sermons preached. Published, &c. &c. 1755."¹ His daughter Phebe was successively married at Concord to the two ministers, that next followed him in office.¹ [*Shattuck's Hist. ch. 11.*]

EMERSON. Mr. Emerson was son of Rev. Joseph Emerson of Malden; a direct descendant of Rev. Messrs. Peter and Edward Bulkeley, two of his predecessors at Concord; and father of the late Rev. William Emerson of Boston.¹ After he had been in the ministry about ten years, from zeal in the cause of his country, he went from Concord Aug. 16, 1776, with his people's consent, to accompany the American army to Ticonderoga, as their chaplain.¹ But ill health led him, with the advice of his physician, to resign that office September 18th: and on his way home growing more ill, he stopped at the house of Rev. Mr. Roots of Rutland, Vermont, where he died of a bilious fever

after a month's languishing.¹ His remains lie buried at Rutland; but a monument was erected to his memory on the burying hill at Concord in 1826, at the expense of the Town.² [¹*Shattuck's Hist. ch. 11.* ²*Rev. Dr. Ripley's Half Century Sermon 1828, p. 30 comp. with Shattuck's Hist. ch. 11.*]

RIPLEY. Dr. Ripley received the honorary distinction of D. D. from Harvard University, where he was educated. This venerable man has attained to the 88th year of his age, and the 60th of his ministry; and is now (August 1838) the senior clergyman in the county of Middlesex. But notwithstanding the infirmities incident to old age, he yet retains a remarkable degree both of bodily and mental vigor; and though relieved by the aid of a colleague from necessity of laboring, he still loves to be engaged in his Master's work, is still ready and active in doing good.

GOODWIN. Mr. Goodwin studied divinity at the Theological School in Cambridge, a member of the class, which left that institution in 1829; was ordained, as colleague pastor with Rev. Dr. Ripley;¹ and died at Plymouth, whither he had recently retired from his people for a season, in quest of health. [¹*Shattuck's Hist.*]

FROST. Mr. Frost studied theology at the Institution in Cambridge; received approbation to preach July 20, 1835; and was ordained, as colleague with the venerable senior pastor of this church, who still survives. [*Rev. Mr. Frost.*]

Trinitarian Church.

SOUTHMAYD. Mr. Southmayd studied divinity at the Seminary in Andover, and was originally a member of the class which was graduated in 1826.¹ After his dismissal from Concord, he became the editor of a newspaper at Lowell; resided a while, an editor and a preacher, in New York; and died at Fort Bend, Texas. [¹*Rev. Mr. Wilder.*]

WILDER. Mr. Wilder studied theology with Rev. Samuel Austin, D. D. at Newport, R. I.¹ He was first settled, as pastor of the Congregational Calvinistic Church at Charlton, June 5, 1827; and dismissed July 2d, 1833.¹ [¹*Rev. Mr. Wilder.*]

S U D B U R Y.

Church of.

The plantation of Sudbury commenced in 1639.¹ Its first settlements were apparently in its then Eastern quarter, within the present bounds of Wayland, where was the place of public worship for the whole town, till its division into parishes in 1722. (See Wayland.) The church was probably gathered in August 1640, at the ordination of its first pastor.² The original draught of its covenant, supposed to be in the hand writing of Rev. Mr. Browne, is still preserved, and in the possession of Dr. Thomas Stearns, physician of the place.³ In 1651, there were "not above 50 or 60 families" in the town, and "about 80 souls in Church-fellowship."⁴ In 1722, the Town was divided by the General Court into two Parishes;⁵ viz. the West, now the town of Sudbury; and the East, now Wayland. In consequence of this division, the church, in compliance with the desires of the brethren in the East parish, was divided February 11, 1723 by a major vote of its members, into two distinct churches.⁶ Rev. Mr. Loring, who had been settled over the whole town, and was now the minister of the West Parish, continued in his relation to the church in that quarter. Over the East Church, Rev. William Cooke was ordained, as its first pastor, March 20, 1723.⁶ Since the incorporation of the East Parish, as the town of East Sudbury (now Wayland) in 1780, the West Church has been the only Congregational Church in Sudbury. And it is not a little remarkable, that this ancient church, though never destitute of a settled ministry long at a time, has had as yet but six pastors; and one of these, Rev. Mr. Hilliard, was ordained as a colleague with Rev. Mr. Bigelow, and was dismissed in a little more than a year from his ordination, before Mr. Bigelow's death. So that in fact, in the church of Sudbury, one of the earliest established in the county of Middlesex, there have been but five successive pastors, including the present, from its foundation to the present day, a period of almost two hundred years. [¹*Winthrop's Hist. vol. I. p. 306 and vol. II. p. 30 note.* ²*Rev. Mr. Hurlbut.* ³*Dr. Thomas Stearns, Sudbury.* ⁴*Johnson's W. W. Prov. B. II. ch. 17.* ⁵*Appendix to McKean's Sermon at ordination of Wight of E. Sudbury.* ⁶*Rev. Mr. Hurlbut, from the Church Records.*]

BROWNE. Mr. Browne is on Mather's Catalogue of New England Pastors, who had been ordained, and "were in the actual exercise of their ministry, when they left England;"¹ but in what church he officiated in the mother country, is not known. He

came to this country in 1637;² and was made a freeman of the Massachusetts Colony May 13, 1640.³ At his settlement in August of that year at Sudbury, the town contracted to give him £40 (sterling?) per ann. one half to be paid in money; the other half in "some or all of these commodities"—"Wheate, pees, butter, cheese, porke, beefe, hemp, and flax,"—"at every quarter's end."⁴ He preached the Artillery Election Sermon in 1666;⁵ his name is attached to the Testimony of the seventeen ministers against the proceedings of the three Elders of First Church, Boston, about 1669;⁶ and he is mentioned by Johnson, as "the reverend, godly, and able Minister of the Word, Mr. Edmond Brown."² His death has been sometimes erroneously stated to have occurred June 22, 1677. According to the Town Records, he was taken sick March 1677-8, and died June 22d following; viz. June 22, 1678.⁴ And this latter date is confirmed by the following contemporaneous notice: "1678. June 22. Mr. Edm. Brown Pastour of Sudbury Chh. dyed."⁷ The error probably originated from omitting in the Records the double date, in assigning the time of his seizure with his last sickness; writing 1677, when 1677-8 was evidently meant; a very common error in that day. [*Magnalia, B. III. Introd.* ²*Johnson's W. W. Providence B. II. ch. 10, 17.* ³*Winthrop's Hist. Vol. II. App.* ⁴*Dr. Thomas Stearns from Town Records.* ⁵*Dr. Thomas Stearns.* ⁶*Hutchinson's Hist. Vol. I. p. 270.* ⁷*Sewall's Com. Place Book.*]

SHERMAN. Mr. Sherman is supposed to have been from Watertown, a son of Rev. John Sherman of that town.¹ This is intimated in the following extracts from Judge Sewall's Journal: "1685 Sabbath day, July 5. Mr. Sherman *the father* is taken delirious in Sudbury Pulpit" &c. &c.—"Satterday 8 at night August 8, 1685. The Reverend Mr. Jn^o Sherman dyes." &c. &c. He was ordained at Sudbury some time after "the 30th of Xber," 1678;² that is, undoubtedly, in the former part of 1679. After his dismission from the pastoral office there, he continued his residence in the town;¹ but appears to have preached abroad occasionally; and at Dracut in 1715 &c. for a considerable time. "Nov. 20, 1715. Mr. Sherman began to preach with us." "Nov. 29, 1716. Voted to give Mr. Sherman 15 Shillings a Sabbath from this time." "June 17, 1717. Voted to discharge Mr. Sherman and provide a *young* Minister to preach and settle with us."³ As no clergyman of his name had at that day been graduated at either of the New England Colleges, he was probably the old minister referred to in the above extracts. He died at Sudbury March 3, 1718.¹ [¹*Rev. Mr. Hurlbut.* ²*Dr. Thomas Stearns from Town Records.* ³*Dracut Town Records.*]

LORING. Mr. Loring commenced preaching at Sudbury Sept. 16, 1705; and was settled the following year over the whole town.¹ After the division of the town into two Precincts, he accepted, July 10, 1722, the invitation which the inhabitants of the West Precinct had given him to become their minister,¹ though apparently he was not formally installed: and at the corresponding division of the church, February 11, 1723 into two distinct churches, he retained his pastoral relation to the church members who dwelt "on the West side of the river," or in the West Precinct, and who then constituted the West Church.¹ This venerable servant of Christ held the pastoral office in Sudbury above 65 years, and supplied the pulpit above 66 years, without the aid of a colleague; and though nearly 90 years of age at his death, preached the Sabbath but one before;² furnishing an instance of protracted life, and of long continued constant usefulness in the Ministry, very rarely equalled. For an interesting obituary notice of him, from the Boston Weekly News-Letter of March 19, 1772, see (A). He preached the Election Sermon in 1737, and the Convention Sermon in 1742; of which discourses, the former was published. His other publications were 1. A sermon entitled "The nature and necessity of the New Birth" &c. &c. 1728. 2. Three discourses on several subjects: viz. "The Glories of the heavenly world displayed, and improved," from Psal. lxxiii. 24: "Religious conversation excited and assisted," from Malachi iii. 16: "The great duty of self-examination urged upon professors of religion." 18mo. 140 pp. 1731. 3. A sermon on the death of Rev. Robert Breck of Marlborough, 1731: 4. on the Miseries of hell, preached 1731-2: 5. to a Society of young Men, 1732: 6. on the duty of private Christians to help their minister, 1735: 7. to two religious societies of young men, preached at Concord 1737: 8. "Justification not by works, but by Faith in Jesus Christ. Gal. ii. 16. 1749." 9. A Sermon at the ordination of the Rev. Gideon Richardson at Wells. 1754.³ He also left in manuscript a Journal, containing about 30 volumes of 224 pages each, 6,720 pages in the whole, closely written: but the greater part of it is now lost.³ [¹*Rev. Mr. Hurlbut, from Church Records.* ²*Appendix to McKean's Sermon at ord. of Rev. Mr. Wight, E. Sudbury.* ³*Dr. Thomas Stearns, from his Manuscript Hist. of Sudbury.*]

BIGELOW. Mr. Bigelow was disabled from preaching several years previously to his death, by bodily indisposition. He was the father of Dr. Jacob Bigelow, Professor of Mat. Med. at Harvard University.

HILLIARD. Mr. Hilliard studied divinity at Cambridge;¹ and was settled as colleague pastor with Rev. Mr. Bigelow. After his dismissal from Sudbury, he applied himself for some time to medical studies; obtained the degree of M. D.; and has more recently been employed as an instructor of youth. [*Abr. Hilliard Esq. Cambridge.*]

HURLBUT. Mr. Hurlbut pursued the study of theology principally at Cambridge. [*Rev. Mr. Hurlbut.*]

WOBURN.

Church of.

Woburn was incorporated May 18, 1642: its settlement however had commenced in 1640.¹ It was originally a grant of land made by the General Court of the Colony in 1640 to Charlestown;¹ and, till the date of its incorporation, was called Charlestown village.¹ It anciently included Wilmington and Burlington within its bounds; and for more than 80 years had but one church, and but one place of public worship for all its inhabitants. In 1730, Wilmington was set off, as a distinct township, and the remainder of the town was divided into two parishes. And in 1746 a third Society was established by the General Court of the Province within the bounds of the First Parish.² But in 1759, or early in 1760, the members of the Third Society were reannexed by the Provincial Legislature to the First Parish, at the joint petition of both parties;² and the Second Parish being incorporated in 1799 by the present State government, as a town, by the name of Burlington, there has been since but one Congregational Church and Society in Woburn. The Records of this church previous to 1755 are missing: so that we cannot learn from this source the time of its establishment. In his *Wonder Working Providence of Zion's Saviour in New England*, Capt. Edward Johnson, a principal founder both of the town and of the church of Woburn, assigns August 24, 1642, as the day when the church was gathered.³ But in the Town Records, registered by him, as Town Clerk, or "Recorder," from 1640 till 1672 the year of his death, he names August 14th, 1642, as the date of this transaction. (A) And this is doubtless the true date; the errors of the press in the History just referred to being very numerous. In 1651, the year that History was written, there were about 60 families in the town, and 74 persons in church fellowship.³ In 1837, the town numbered 2,643 inhabitants; and the Congregational church 612 members on Jan. 1st, 1838⁴ being the most numerous church in the County, connected with the General Association of Massachusetts, except First Church, Lowell. [*Chickering's Dedication Sermon.* ²*First Parish Records.* ³*W. W. Prov. B. II. ch. 22.* ⁴*Minutes of Gen. Assoc. 1838.*]

CARTER. Mr. Carter came to this country, "a young man,"¹ in 1635;² and has a place assigned him by Mather in his "Second Classis" of Ministers.³ He was admitted a freeman of the Colony March 9, 1637;⁴ resided a while at Dedham;⁵ and when first invited to preach at Woburn, Nov. 3, 1641, was a member of the church at Watertown.¹ At the same time, he appears also to have been in some way employed in the service of that church or town: for the reason given in the Woburn Records of the above date for not applying to him sooner is, a doubting of "Watertown's parting with him." His was an eminent instance of lay ordination. (See E. Charlestown.) Johnson speaks of him, as "a reverend godly man, apt to teach the sound and wholesome truths of Christ:" and with reference either to his personal improvement, or to his success in the ministry, observes, "The Pastor of this Church hath much encreased with the encreasings of Christ Jesus."¹ His death is erroneously stated by Rev. Mr. Chickering to have occurred Dec. 1, 1684.⁶ It took place Sept. 5, 1684, as stated in the Record of Births and Deaths in Woburn: and moreover at a meeting of the Selectmen Oct. 6th, 1684 was presented an account of his funeral charges paid by the town.⁷ [*Johnson's W. W. Providence, B. II. ch. 22.* ²*Johnson's W. W. Prov. B. I. ch. 37, and Winthrop's Hist. Vol. I. p. 169 note.* ³*Mather's Magn. B. III. Introd.* ⁴*Winthrop's Hist. Vol. II. App.* ⁵*Farmer's Gen. Register.* ⁶*Chickering's Ded. Sermon, Appendix.* ⁷*Day Book of Selectmen, Vol. II.*]

FOX. Mr. Jabez Fox was probably a native of Cambridge, (a son of Mr. Thomas Fox of that town, who was admitted freeman in 1638, and was living in 1674,¹) and according to a tradition in his family, a lineal descendant from Rev. John Fox, the martyrologist.² When he had preached at Woburn upwards of a year, as an assistant to Rev. Mr. Carter, the inhabitants gave him a call Nov. 5, 1679 "to be their minister for his life time;"³ and accepting this invitation, he was ordained shortly after, it is probable, as a colleague with the senior pastor. He died of the small pox at Boston, "Lord's Day Febr. 28, 1702-3,"⁴ but was buried at Woburn. In the year of his death, assigned by the inscription on his grave stone or monument in Woburn grave yard, as copied by Alden² viz. "Feb. 28, 1702," there is an erroneous omission of the double date. It is not

known that he ever published any thing. But an abstract of a discourse of his at Cambridge from 2 Tim. ii. 19, taken at delivery July 28, 1678 by Nathanael Gookin, then a student at H. C. afterwards pastor of the Church in Cambridge, is published by Alden.² [¹*Farmer's Geneal. Reg.* ²*Alden's Epitaphs Vol. I. No. 236.* ³*Town Records.* ⁴*Sewall's Journal.*]

FOX. Mr. John Fox was a son of his predecessor, Rev. Jabez Fox, and was born at Woburn probably, though his name is not to be found on the Record of births &c. &c. in that town. His ordination is noticed as follows, in the diary of Rev. Joseph Green of Danvers. "1703. 17 Nov. I went with Mr. Fitch and L^{ld} to Mr. Fox's ordin^g at Woburn. Mr. Peirpoint began with a prayer Mr. Fox preach'd Mr. Willard gave y^e charge Mr. Peirpoint y^e right hand—I came home at 7 o'clock."¹ He lived long in the Ministry. But while young, he appears to have been not unfrequently disabled from preaching by sickness;² and the last fifteen years of his life he was entirely blind.³ During his blindness however he would preach occasionally, and often catechise the young, who repaired to his house for that purpose.³ Two sermons of his from 1 Sam. xiv. 15 occasioned by the great earthquake Oct. 29, 1727, are still extant.³ [¹*Manuscripts of William Gibbs, Esq.* ²*Town Records.* ³*Alden's Epitaphs Vol. I. No. 238.*]

JACKSON. Mr. Jackson was a son of Deacon Edward Jackson of Newton, and a grandson of Edward Jackson, who arrived in New England about 1640, and settled in Newton between 1640 and 1645.¹ He was ordained (B) as a colleague with Rev. Mr. Fox, but died before him. There is evidence that he was a worthy minister, and well esteemed by the great majority of his people. But his ministry was rendered a very uneasy one, and not improbably was cut short, by troubles arising from a depreciating currency, from an unhappy difference with the senior pastor, and from the contentions and separations in his day among the inhabitants of the town. [¹*Farmer's Geneal. Reg.; Hon. William Jackson, Newton.*]

SHERMAN. Mr. Sherman was a son of Mr. William Sherman of "Stoughton" Ms. (Newton?) and a direct descendant, of the third generation, from Capt. John Sherman, who came from Dedham, England, to Watertown, Ms. about 1634 or 1635.¹ Hon. Roger Sherman of New Haven, Ct. and Rev. Nathanael Sherman of Bedford, Ms. were his brothers.² He studied divinity with Rev. Dr. Bellamy of Bethlehem, and with Rev. Mr. Graham of Southbury, Ct.¹ At his coming to Woburn in 1755, he belonged to "Milford" (or, as it is otherwise called in the Records, "New Milford") Ct.: and was dismissed and recommended from the church in that place to Woburn Church, previously to his ordination.³ At his dismission from Woburn in 1775, he retired to Milford; and, after residing a while with his family at Stratford, Ct. was installed at Goshen, Ct. in 1781.¹ In 1788 he was dismissed from Goshen;¹ and after a short residence at Sheffield, Ms. he accepted an invitation from the church and society in Woodbridge, Ct. to settle with them; but died at Woodbridge a few months after his arrival there.¹ Mr. Sherman was greatly admired at Woburn for his eloquence; and is still remembered there with respect. His request for a dismission was granted with great reluctance; and in December 1778, an effort was made in town meeting, upon which the votes of the people were nearly equally divided, to procure his re-settlement among them.³ He published, while at Goshen, a number of discourses: one, addressed to infidels, ("in consequence of the publication of 'Ethan Allen's Theology'") from those words Luke xv. 16, "And he fain would have filled his belly with the husks which the swine did eat:" another upon the redemption by Jesus Christ; and a third, entitled, "The History of Melchizedec."¹ In 1760, while at Woburn, he preached the Artillery Election Sermon from Psalm cxlix. 6: but this was not published. [¹*Roger Minot Sherman Esq. of Fairfield, Ct.* ²*Shattuck's Hist. of Concord, Bedford, &c. p. 265.* ³*Parish Records.*]

SARGEANT. Mr. Sargeant studied divinity under the direction of Rev. Professor Ripley of Dartmouth College. Dismissed from Woburn, he removed to Chester, Vt. and was never resettled in the Ministry. At different times however, he made several Missionary tours, in the employment of the Connecticut and Massachusetts Missionary Societies: particularly to the Northern parts of Vermont, to Wayne and Luzerne Counties, Pennsylvania, and to Oneida County, N. York. He also had the charge of the church in Chester, and at times preached in the town by contract for a longer, or a shorter period, as occasion offered; but without settlement. He died at Chester. [*Phineas O. Sargeant, Esq. his son.*]

CHICKERING. Mr. Chickering is a son of Rev. Jabez Chickering of Dedham. He pursued the study of theology at Cambridge, under Rev. Professor Tappan: and after retiring from Woburn, was installed over the church in Phillipston, Worcester Co., Ms. July 10, 1822; and dismissed at his own request July 16, 1835.¹ He still resides at Phillipston. [¹*Rev. Mr. Chickering.*]

BENNETT. Mr. Bennett received his theological education at the Seminary in Andover.

Second Church. See Burlington.

Third Church.

No records of this church have been transmitted. It was gathered however, not improbably, on the day of its pastor's ordination. The Society with which it was connected in public worship, grew out of the variance that unhappily existed between Rev. Messrs. Fox and Jackson of the First Church.¹ It was petitioned for to the General Court Dec. 11, 1745 by several friends of Mr. Fox;¹ and was established by the Legislature of the following year.² Soon after the death of Mr. Jackson, the reunion of this Society and its Church with the First Parish began to be contemplated. Proposals to this end were first made April 14, 1755: petitions were presented to the Legislature in 1759 from both parishes to be incorporated as one; and on March 10, 1760 the First Parish held its last meeting, in distinction from the Third Society, and its first, as reunited with it.³ At present, no vestige of this Third Church remains, except the cellar of the building, in which its assemblies for public worship were held. [*Petition for Incorporation in Records of First Parish.* ²*Records of First Parish, Vol. I. p. 262.* ³*Rec. of First Parish, Vol. II.*]

COTTON. Mr. Cotton was a son of Rev. Roland Cotton of Sandwich, a grandson of Rev. John Cotton of Plymouth, a great grandson of the celebrated Rev. John Cotton of Boston, and a brother of Rev. Messrs. John Cotton of Newton, Nathanael of Bristol, R. I. and Ward of Hampton, N. H.¹ He was ordained Oct. 23, 1728 the pastor of a Congregational church gathered that day at Providence, R. I.;² but when dismissed from that church is not known. The following notice of his installation at Woburn is from the Boston Weekly News-Letter of July 16, 1747. "Woburn July 15. This Day the Rev. Mr. Josiah Cotton was installed Pastor over the 3d Church in this Town.—The whole Affair was carried on with the utmost Peace and Decency." Perceiving his people inclined to reunite with the First Society, after the decease of Rev. Mr. Jackson, and the ordination of his successor, Rev. Mr. Sherman, he called a Council of the neighboring churches "to advise and direct him with respect to his removal," &c.³ This Council assembled June 30, 1756:² and with the sanction doubtless of their opinion and advice, he asked a dismission⁴ He was installed at Sandown N. H. in 1759; and there died in 1780.⁵ [*Farmer's Gen. Reg.* ²*Journal of Rev. Dr. Sewall, Boston.* ³*Burlington Chh. Records.* ⁴*Chickering's Ded. Sermon.* ⁵*N. H. Gazetteer 1823.*]

SOUTH READING.

Church of.

South Reading was incorporated Feb. 25, 1812.¹ It was previously the South or First Parish of Reading; and its church the First Church. That ancient town was originally called Lynn Village;² and was at that time doubtless the Westerly part of Lynn. Its first settlements were within the present bounds of South Reading; and seem to have been commenced as early as 1640. In Danforth's Almanack for 1647, in a memorandum headed with, "The time when these Townes following began," Reading is set against the year 1640, and represented as the 24th plantation in Massachusetts proper. The date of its incorporation, assigned in a modern work, is May 29, 1644.¹ But according to Gov. Winthrop, it was not incorporated till April or May 1645. Under the date of "1645. 2. 13," (April 13th) but at the distance from it of several pages in the printed History, he observes, "A village was erected near Lynn, and called Reading; another village erected between Salem and Gloucester, and called Manchester:"³ and a little below, under "1645. 3. 14" (May 14,) "The court of elections was held at Boston;"³ when, according to Spofford, Manchester was incorporated. Of the gathering of its First Church, &c. we have the following notices: "1645. 5. 9" (1645, Nov. 5) "A church was gathered at Reading, and Mr. Greene ordained pastor. He was a very godly man, and died 3: 48." that is, May 1648.⁴ "On the 5th day of November following" (1645) "there was a church gathered at Reading, six miles to the west of Lynn, and Mr. Henry Green was ordained pastor thereof."⁵ (A)

In a day when dismissals of ministers have become matters of frequent and lamentable occurrence, it is refreshing to find a church, which has had no experience of the evil. Nearly two hundred years have elapsed since the foundation of the church at South Reading. In this long period of time, it has had eight pastors settled over it, but has dismissed none. While they, on their part, have gone on, regularly dispensing in succession the word and ordinances of Christ, and adorning their holy vocation by their lives; the church, on the other hand, has lived in perfect peace and harmony with them;

has loved and honored them in their lives, and lamented them at their deaths; and their dust now mingles with that of their people. May the time of the removal of the present incumbent, now in the 34th year of his ministry, in this church, be yet distant; and then may it be, to be laid by the side of his revered predecessors, in the blessed hope of rising with them at the resurrection of the just! [¹*Spofford's Gazetteer of Ms. Woburn Town Rec. Sept. 6, 1640.* ³*Winthrop's Hist. Vol. II. p. 220.* ⁴*Winthrop's Hist. Vol. II. p. 253.* ⁵*Hubbard's Hist. p. 416.*]

GREEN. Mr. Green is numbered by Mather with the ministers of his "First Classis."¹ The following notice of him is by governor Winthrop. "1643. 10. 3.—Some of Watertown began a plantation at Martin's Vineyard beyond Cape Cod, and divers families going thither, they procured a young man, one Mr. Green, a scholar, to be their minister, in hopes soon to gather a church there. He went not." From Johnson he appears to have been an inhabitant of Reading previously to his ordination. Speaking of Reading people, that author observes, "They gathered into a church, and ordained a Pastor from among themselves at the same time, a young man of good abilities to preach the Word, and of a very humble behaviour, named Mr. Green," &c.² The date of his death in the List is from the Church Records by Mr. Brock, and agrees with that from Gov. Winthrop's History, given under the preceding head. But a different and more precise date from a very respectable authority is deserving of notice. "1648. 8. 11. (Oct. 11.) Mr. Green Pastour to the Church at Reading, dyed."³ [¹*Magnalia B. III. Introd.* ²*W. W. Prov. B. II. ch. 25.* ³*Danforth's Alm. for 1649: Chron. Mem. in. N. B.* This Almanac (now in the hands of the compiler) appears to have once belonged to Mr. Green's successor, having written on its title page, "Sa. Haugh 1649, 1650."]

HAUGH. Mr. Haugh was probably a son of Atherton Haugh,¹ a gentleman of great influence in Boston, who arrived in this country Sept. 4, 1633; was of the Board of Assistants in 1635, a deputy from Boston in 1637, and died Sept. 11, 1650.² This son of his was a member of the First Class at Harvard College, and one that complained before the General Court of his treatment as a boarder in the family of its first instructor, Mr. Nathanael Eaton; but, from some cause unknown, was never graduated.¹ With allusion probably to his education in this country, Johnson observes of him, "After him" (Mr. Green) "succeeded in the place one Mr. Hoph, a young man, one of the first fruits of N. E. a man studious to promote the truths of Christ."³ He came to Reading in 1648; and previously to his ordination was admitted into the church there, dismissed from First Church, Boston.⁴ He died at Boston.¹ The following notice of this occurrence accounts for his absence from home at death. "1662. March 30. Mr. Samuel Haugh Pastor of y^e Ch. at Reading, Coming to the Synod, fell sick at Boston and died."⁵ [¹*Winthrop's Hist. Vol. I. p. 310, 311. Note.* ²*Winthrop's Hist. Vol. I. p. 108, 109. Note; 158, 220.* ³*W. W. Prov. B. II. ch. 25.* ⁴*Chh. Records.* ⁵*Mem. in Records of 1st Chh. Roxbury.*]

BROCK. Mr. Brock came to New England 1637;¹ was admitted into Harvard College in 1643; and after a residence there of five years (or of two years from his graduation in 1646) in the pursuit of his studies, he commenced preaching.² He labored in the ministry first at Rowley, then at the Isle of Shoals.² After his settlement at Reading, he entered the following memorandum in that Book of Church Records, which was apparently begun by him: "John Brocke called by the Church to officiate amongst them after Mr. Sam. Haughs' decease at Boston, and dismissed to them from Dedham Church, was joined to them the Lord's day before y^e Ordination and Nov. 13, '62: he was ordain'd, and y^e Day after he was married to Mrs. Sarah Haugh a widdow indeed." Mr. Brock was very eminent as a devout man; and especially for what has been called "*a particular faith*" in prayer, or an assurance of being heard, which is verified in the event. Several remarkable instances of this in Mr. Brock are cited in his "Life," by Dr. Mather.² The notice subjoined of his funeral is from the Journal of Judge Sewall. "1688. Tuesday, June 19. Went to y^e Funeral of Mr. Brock of Reding, a worthy good Minister generally lamented. Was very laborious in Catechizing and instructing Youth. Mr. Danforth, Mr. Russel there. Mr. Morton, Wigglesworth, Fisk, Fox, Shepard, Lorie, Pierpont, Lawson, Carter, &c. buried between 2 and 3." &c. &c. [¹*Farmer's Geneal. Reg.* ²*Mather's Magnalia, B. IV.*]

PIERPONT. Mr. Pierpont, previously to his ordination, was a resident fellow or tutor at Harvard College. In the course of his ministry he preached a monthly lecture to his people. "1700 (Ap^l?) 10. Fair w^t —Redding Lect^r I went." &c. &c. May 8. "Redding and Beverly Lecture."¹ The following notices have been transmitted of his death and funeral. "1709 2 June. Mr. Peirpoint died." 6 June. "I went to Mr. P——t's fun^l the bearers were Mr. Leverett, Mr. Brattle, Wadsworth, Coleman, Gr. and Fox. There was a general lamentation—he was a man of great worth."¹—"1709 Tuesday

May 31.—This Week Mrs Blowers dies, then her Husband, Capt. Sill, Mr. Lemon, and Alas, alas, June 3. The Rever^d Mr. Pierpont dies at Reading; a very great Loss! —June 6. Artillery-day. I went with Mr. John Williams of Dearfield to y^e Funeral of Mr. Pierpont at Reading. His Bearers were Leverett, Brattle; Wadsworth, Colman; Green, Fox. Mr. Jonathan Corwin and I followed next after the Relations: None else of the Council there.”² [¹*Extracts from Diary of Rev. Jos. Green of Danvers, by W. Gibbs, Esq.* ²*Sewall's Journal.*]

BROWN. Mr. Brown was only son of Mr. Richard Brown of Newbury.¹ The subjoined notice of his ordination is from Judge Sewall's Journal. “1712 Midweek, June 25. I go in a Calash with Mr. Josiah Oakes to Reading, to the ordination of Mr. Richard Brown. Mr. Green of Salem Village began with Prayer, Mr. Brown preach'd well from Acts xx. 28. prayd—Mr. Jer. Shepard Ordaind, prayd—Mr. Tappan Gave the Right Hand of Fellowship—Mr. Parsons of Maldon prayd. Sung y^e 122 Psalm York Tune. Mr. Brown gave the Blessing. Got home before 9. Laus Deo.” [*Farmer's Geneal. Reg.*]

HOBBY. Mr. Hobby belonged originally to the Old North Church, Boston, from which he came recommended to Reading Church for admission, before his ordination.¹ He was distinguished in his day for his piety, and as a zealous, successful advocate of the evangelical faith. He preached the Artillery Election Sermon in 1747, which was published.² His other publications were, “A vindication of the itineracy and conduct of Whitefield, 1745; self examination in its necessity and advantages, 1746;—vindication of the protest against Jonathan Edwards' dismissal, 1751;”² a sermon at the ordination of Mr. Daniel Emerson over the Second Church in Dunstable (Hollis, N. H.) 1743. “He also wrote a letter to his people, which consisted of advice relative to the choice of another pastor, found in his study after his death, entitled *Advice from the grave*, which his people published. This letter may be seen in the Mass. Miss. Magazine, Vol. v. No. 10, March, 1808. It is worth a perusal.”³ (B) [¹*Church Records.* ²*Allen's Biog.* ³*Brief Sketch of Chh. S. Reading, in Boston Recorder, June 23, 1821.*]

PRENTISS. Mr. Prentiss, previously to his ordination, had been Librarian of Harvard College, to which office he was chosen in Oct. 1768.¹ He published two discourses on the truth and faithfulness of God, 1790; a sermon at the installation of Rev. Joseph Willard, Boxborough, 1785; at the installation of Rev. Elias Hull, Seabrook, N. H. 1799; before Mount Moriah Lodge, Reading, 1799. [*Boston Weekly News Letter. Oct. 27.*]

EMERSON. Mr. Emerson studied divinity with Rev. Messrs. Page of Hancock, N. H. and Farrar of New Ipswich, N. H.: was ordained at Westminster, Vt. 1800; and dismissed, 1804.¹ [¹*Rev. Mr. Emerson.*]

MALDEN.

Church of.

Malden was incorporated in 1649. The date of its church cannot be ascertained either from its own records, or those of the town; the former commencing with the ministry of Rev. Dr. Thacher; the latter containing no entry of ecclesiastical concern, earlier than 1678-9. According to Johnson however, the settlement of Malden commenced about 1648; and its first inhabitants “gathered into a Church some distance of time before they could attain to any Church Officer to administer the Seals unto them,” and were supplied with temporary preachers, “till the year 1650.”¹ Hence, as his words imply, there were a number of such preachers, it may be confidently inferred, that the church of Malden was embodied at least as early as 1649. The first person who ministered the Word to this church in their Sabbath assemblies, in the interval between its establishment, and its ordination of a pastor, was “a godly Christian named M. Sarjant,”¹ or Sergeant, a name, it is believed, yet common in Malden. He was followed by certain “young Students from the Colledg”¹ of whose names no record has been preserved. There was likewise a Mr. Upham, who preached to this people in the early period of their history. “1661-2. March—Mr—Upham, who sometime preach'd at Malden, died at Cambridge.”² But who this gentleman was, or at what time precisely he ministered at Malden, there seem to be no means of ascertaining. As the name of Upham does not occur in the Catalogue of Harvard College till 1734, he was probably educated in England: and as the time of his death admits the supposition, it appears quite as likely, that he did not supply that desk till after the dismissal of Mr. Matthews, as that he did before Mr. Matthews was called to office. A division was made in this church, in 1735, at the gathering of the South Church, which was healed by the reunion of the latter in 1792. Not long after the resignation of Rev. Mr. Green in 1827, the control of affairs in the First Congregational Society in Malden was obtained by gentlemen of the Universalist persuasion.

In consequence of this change, the Church withdrew from that Society, with which it had been connected in the worship of God from the beginning; and having united itself with "the Trinitarian Congregational Society," established July 12, 1832,³ they now worship together in a meeting-house erected by their joint efforts. [¹*Wond. W. Prov. B. III. 7.* ²*Mem. in Rec. of First Chh. Roxbury.* ³*Society's Records.*]

MATTHEWS. Mr. Matthews arrived in New England Sept. 21, 1638.¹ He was first settled in Plymouth Colony,² over the church of Yarmouth,³ of which he seems to have been the first pastor, and to have had for his successor, Rev. John Miller.¹ Miller was at Rowley, Oct. 1641, an assistant to Rev. Mr. Rogers.⁴ But as Morton mentions them both under 1642, among those "Godly and able Gospel-Preachers," with whom "*about these times* the Lord was pleased of his great goodness richly to accomplish and adorn the Colony of Plymouth;"⁵ and as Yarmouth appears to be the only town in that Colony, in which either of these two gentlemen was ever settled, it seems reasonable to conclude, that *about* 1642 Matthews removed from Yarmouth, and that Miller leaving Rowley *about the same time*, ministered at Yarmouth in his stead. (Concerning Mr. Miller, more hereafter under Groton.) From Yarmouth, in Plymouth Colony, Matthews appears to have come to "Natascott," in the Colony of Massachusetts;² and is conjectured by Hon. Mr. Savage to be the minister alluded to by Winthrop, as settled in that town, when it received from the General Court, July, 1644, the name of Hull.⁶ From Hull he appears to have partially withdrawn early in 1649. For at the May Session of the General Court that year, a petition was presented from the inhabitants of Hull "for the encouraging Mr. Matthews to go to them and preach amongst them:" upon which petition it was resolved as follows: "The court judge it no way meet to grant the inhabitants of Hull their desire for Mr. Matthews' *returning* to them, nor residing with them, and do declare that they find several erroneous expressions, others weak, inconvenient and unsafe, for which it judgeth meet to order, that said Mr. Matthews should be admonished by the governour in the name of this court."⁶ Upon receiving this public censure, he doubtless took his final leave of Hull, and came not long after to Malden. There he became the stated preacher to the people in 1650;² and in the course of the same year probably, the Church ventured to call him "to the office of a Pastor," "although some Neighbour-churches were unsatisfied therewith."² For proceeding thus, "without the consent and approbation of neighbouring churches, and allowance of the magistrates, (if not against the same,) contrary to the approved practice of the country," (A) the General Court in 1651 "passed an handsome fine or mulct upon all of the church that were actors therein."⁷ As the people of Malden, we are told, came afterwards to see, and also were willing to acknowledge their miscarriage⁷ in calling Mr. Matthews, under such circumstances, to be their minister, they doubtless resigned him soon after. But where he went next does not appear. Farmer mentions Lynn, as one of the places at which he preached in this country; and states, that eventually he "returned to England, and, according to Calamy, died in 1683."⁸ [¹*Winthrop's Hist. Vol. I. p. 273 and note.* ²*Johnson's W. W. Prov. B. III. ch. 7.* ³*Gay's Serm. at inst. of G. Rawson at Yarmouth, 1755. 2d ed. 1793, p. 28, note.* ⁴*Woburn Town Records.* ⁵*Morton's N. E. Memorial.* ⁶*Winthrop's Hist. Vol. II. p. 175, note.* ⁷*Hubbard's Hist. p. 550.* ⁸*Farmer's Geneal. Reg.*]

WIGGLESWORTH. Mr. Wigglesworth was probably born in England;¹ a son, it seems, of Mr. Edward Wigglesworth, who died at New Haven, Ct. 1654, and who is called by Rev. Dr. Stiles, "ancestor of the professor."² Concerning this eminent minister, the Church Records of Malden go not back far enough to show any thing, and the Town Records say nothing, till towards the close of his life; so that his early history in that place is involved in much obscurity. Even that diligent antiquary, the late lamented Mr. Farmer, was constrained to confess on this point, "Where he lived, and how he was occupied after leaving college until he was admitted freeman of the Massachusetts colony, in 1680, I have not learnt."³ From a fragment of a sermon preached by Dr. Increase Mather at Malden shortly after his death, it appears, that he was ordained at Malden about 1654; and so continued to be the pastor of that church till his death in 1705, "*above a Jubilee of years together*:" that about 1664, in consequence of feebleness of constitution, he was taken off "from his Publick Work for *some whole sevens of years*," (say, 21 years); and that having lived "near Twenty Years" wholly secluded from the world, he about 1685 came abroad again, and lived to spend as many more in public usefulness. (B) During this long indisposition, he went a voyage for his health. The rest of the time, "near twenty years," he spent in retirement in Malden; and his pulpit was successively supplied by Messrs. Bunker, Blackman, and Cheever, the first and last of whom, at least, were settled clergymen, and the last dismissed not far from the time of Mr. Wigglesworth's recovery. Mr. Wigglesworth was a fellow of Harvard College. He was also a physician as well as a divine; and for his skill was much employed in that capacity both in Malden, and in the neighboring towns. He preached the

Election Sermon in 1686, which was published, and the Artillery Election Sermon in 1696. On the former occasion, May 12, 1686, he publicly alluded to his recent long seclusion from society. "In's prayer sd, That may know y^e things of our peace in y^e our day, and it may be y^e last of our days. Acknowledged God as to y^e Election, and bringing forth him as 'twere a dead Man, had been reckon'd among y^e dead, to preach." ⁴ His death was noticed by a friend as follows. "Lord's Day, June 10, 1705. The Learned and pious Mr. Michael Wigglesworth dies at Malden abt 9. m. Had been sick abt 10 days of a Fever; 73 years and 8 moneths old. He was the Author of the Poem entituled, The Day of Doom, which has been so often printed: and was very usefull as a Physician." ⁴ Beside the works above named, he published "Meat out of the eater, or a meditation concerning the necessity, end, and usefulness of afflictions unto God's children," of which there was a fifth edition in 1718. ⁵ He was the father of the first, and grandfather of the second Professor of Divinity at Harvard College. His name was held in great veneration at Malden long after his death; and it is not forgotten there, even at the present day. (C) [¹John Farmer, Esq. ²Stiles's Hist. of Regicides, ch. iv. p. 172. ³Memoirs Ministers, American Quarterly Register, May, 1836. ⁴Sewall's Journ. ⁵Allen's Biog.]

BUNKER. Mr. Bunker was a son of Mr. George Bunker of Charlestown, who was disarmed by order of the General Court in 1637, for espousing the cause of Mrs. Hutchinson; ¹ and from whom, or some descendant, the name of Bunker's Hill was probably derived. From the following record of his baptism in the church at Charlestown, he appears to have been born in that town in 1635. "1635. 7: mo: day 20. Beniamine Bunker the Son of George Buncker and of Judith his wife was Baptised." ² He was admitted by profession into that church April 29, 1660: ² and the following memoranda by Rev. Samuel Danforth in the Records of First Church, Roxbury, preserve the dates of his ordination at Malden, and of his death. "1663. Decemb. 9. The ordination of Mr. Benj. Bunker to the office of a Pastor in Maldon." 2. 12^m 1669." (Feb. 2, 1670) "Mr. Benj. Bunker Pastor to y^e Church at Malden died." [¹Winthrop's Hist. Vol. I. p. 248 note. ²Rec. of First Chh. Charlestown, Vol. I.]

BLACKMAN. Mr. Blackman was son of Rev. Adam Blackman, first minister of Stratford, Ct. ¹ Whether the son was ever ordained at Malden, or only stately employed to preach there for a considerable length of time, without ordination, seems doubtful. From the Town Records we learn, that he "supplied the desk four years and upwards, and left in the year 1679:" that while there, "he lived in the ministry house, upon which he laid out money in repairs;" and that in the "1 mo. 78-9" (March 1679) "A Committee of y^e Town settled with Mr. Blackman for his disbursements on the house, & purchased what land he owned himself, wh. with the parsonage was (to be?) for the use of the Ministry (forever?)" This parsonage is doubtless that, which was recently in the occupation of Rev. Mr. Cobb, the minister of the Universalist Society. After quitting Malden, Mr. Blackman preached at Scarborough, Me. ¹ "In 1683 he was a representative of Saco, in which town he was a large landholder, and owner of all the mill privileges on the east side of the river. He probably died in Boston." ¹ [¹Allen's Biog.]

CHEEVER. Mr. Cheever was a son of the celebrated schoolmaster, Mr. Ezekiel Cheever, author of the Latin Accidence; and a younger brother of Rev. Samuel Cheever of Marblehead; ¹ and was probably born at Ipswich about 1658, where it appears, his father was then keeping school. ² Mr. Cheever began to preach at Malden "14 day of February 1679" (Feb. 14, 1679-80): and at a Meeting "27. 10 mo. 1680" (Dec. 27, 1680) ("the year being neer upp") he was desired to continue. ³ He was ordained in 1681: ⁴ but some charges being preferred against him, which an Ecclesiastical Council assembled to examine, thought sufficiently sustained, but the justice of which he saw not cause to confess, he was dismissed in 1686. ⁴ After living in retirement, apparently, for many years, he recovered the confidence of the community, resumed preaching, and was ordained the First Pastor of the First Church in Chelsea ⁵ Oct. 19, 1715, nearly thirty years after his dismissal from Malden; and continued in the ministry at Chelsea above thirty years more. (See Chelsea.) [¹Rev. Mr. Alger, Chelsea. ²Allen's Biog. of Ezek. Cheever. ³Town Records. ⁴Sewall's Com. Place Book. ⁵Sewall's Journ.]

PARSONS. Mr. Parsons was chosen by the town in concurrence with the Church of Malden, as their minister, Oct. 27, 1708; but was not ordained till the spring or summer following: for in a receipt on the Town Book, subscribed by him May 15, 1721, he observes, that he had been settled in the ministry near twelve years; and that his church, according to recommendation of late Council had dismissed him. ¹ From Malden he went to Leicester, where he was installed Sept. 15, 1721; and dismissed March 6, 1735. ² He died at Leicester in 1737. ³ [¹Town Records. ²John Farmer, Esq. ³Spofford's Gazetteer.]

EMERSON. Mr. Emerson, the eminently pious and devoted minister of Malden, was son of Mr. Edward Emerson of Chelmsford; a grandson of Rev. Joseph Emerson of Mendon (who was driven thence by the Indians in King Philip's War, July, 1675; ¹) and father of the ministers deceased of his name at Pepperell, Concord and Conway. His publications were, "The importance and duty of a timely seeking of God, 1727;" "Meat out of the eater, and sweetness out of the strong, 1735;" "Early piety encouraged, 1738;" and a sermon at the ordination of his son Joseph at Groton, W. Parish, now Pepperell, 1747. ² [¹*Spofford's Gazetteer.* ²*Allen's Biog.*]

THACHER. Dr. Thacher was son of Oxenbridge Thacher, Esq. of Boston; a direct descendant of Rev. Thomas Thacher, first pastor of Old South Church, Boston, and of Rev. Peter Thacher of Milton; and father of late Rev. Samuel C. Thacher of the New South Church, Boston: very eminent in prayer, and called by Whitefield, "the young Elijah:" installed after his dismissal from Malden as Pastor of Brattle Street Church, Boston, Jan. 12, 1785; and died Dec. 16, 1802, at Savannah, Ga., to which place he had recently undertaken a voyage for his health. He preached the Convention Sermon, 1802; and the Artillery Election Sermon in 1798, which was published. His other publications were, An oration against standing armies, March 5, 1776; a sermon on the death of A. Eliot, 1778; three sermons in proof of the eternity of future punishment, 1782; observations on the state of the clergy in New England, with strictures upon the power of dismissing them, usurped by some churches, 1783; a reply to strictures on the preceding; sermon on the death of J. Paine, 1788; of Gov. Bowdoin, 1791; of Gov. Hancock, 1793; of S. Stillman, Jr. 1794; of T. Russell, and N. Gorham, 1796; of Dr. Clarke, and Rebecca Gill, 1798; of Gov. Sumner, 1799; of Washington, 1800; at the ordination of E. Kellogg, 1788; of W. F. Rowland, 1790; of his son, T. C. Thacher, 1794; memoirs of Dr. Boylston, 1789; before the Massachusetts Congregational Charitable Society, 1795; before a society of freemasons, 1797; and a century sermon, 1799. [*Allen's Biog.*]

JUDSON. Mr. Judson, after his dismissal from Malden, was installed at Wenham, Dec. 26, 1792; dismissed Oct. 22, 1799; and installed at Plymouth May 12, 1802. ¹ Embracing the peculiarities of the Baptist denomination, he was dismissed from Plymouth, Aug. 1817; ² and was employed afterwards in several Baptist Societies, as at Woburn, from Aug. 1821 to April 1822, ³ and at Scituate, at which latter place he died. He was father of Dr. Judson, missionary in Burmah. [¹*List of Ministers in Essex County, in Am. Quart. Reg. Feb. 1835.* ²*Do. in Plymouth County, in Reg. Nov. 1835.* ³*Records of Baptist Chh. Woburn.*]

WILLIS. Mr. Willis was originally Pastor of the South Church in Malden: but at the union of that church with the First, March 25, 1792, he appears to have become the pastor of this united church without any formal installation; and sustained this relation till death. [*First Chh Rec.*]

GREEN. Mr. Green studied divinity principally with Rev. Jason Haven, Dedham; ¹ was ordained as colleague pastor with Rev. Mr. Willis; and after dismission from Malden, he removed to Andover, where he still resides. [*Rev. Mr. Green.*]

McCLURE. Mr. McClure studied divinity at the Theological Seminary in Andover. [*Rev. Mr. McClure.*]

South Church.

The South Precinct in Malden had its origin in a contest respecting the location of a meeting-house for the whole town. ¹ It was incorporated by the Legislature Dec. 24, 1737: but a meeting-house had been built, and a minister settled within its bounds, a few years before. ² Its church was probably gathered on the same day that its first minister was ordained. After a separation of nearly sixty years, it was re-united March 25, 1792, with the First or North Church, by the joint vote (D) of the brethren of both churches. ³ The Records of this church are not known to be now in existence. But the Records of the Precinct were politely put into the hands of the compiler for inspection, by a gentleman in Malden in 1834. [¹*Wright's Hist. Discourse, pp. 8—10.* ²*South Precinct Records.* ³*First Church Records.*]

STIMPSON. Mr. Stimpson, a second son of Mr. Andrew Stimpson of Charlestown by the name of Joseph, was baptized there by Rev. Mr. Bradstreet Feb. 18, 1699-1700; and admitted into the church by profession Nov. 11, 1722. ¹ The date of his ordination is preserved in some chronological minutes by Rev. Samuel Checkley of Boston, copied by William Gibbs, Esq. as follows: "1735 Sept. 24. Mr. Stimpson ordained at Malden." In 1736, "a proposition was before the town, respecting the payment of the salaries of the two ministers, equally alike, by a town rate, but it was not accepted." ²

From a vote of the South Precinct Nov. 5, 1744, to accept the terms of settlement between them and Rev. Mr. Stimpson, determined by referees mutually chosen, he seems to have been dismissed about that time.³ Another Precinct vote, March 9, 1752, shows him to have been then an inhabitant of the Precinct: but whether he continued to be so till death, does not appear. [¹*Records of First Chh. Charlestown.* ²*Wright's Hist. Disc.* p. 10. ³*South Precinct Records.*]

CLEAVELAND. Mr. Cleaveland was originally minister of Haddam, Ct., the successor of Rev. Phineas Fisk, who died 1738:¹ but when Mr. Cleaveland succeeded him in office, and when he was dismissed, does not appear. By an error of the press, he is represented, in the Catalogue of Ministers, &c. in Trumbull's History of Connecticut, Ch. 26th, to have been ordained at Haddam and dismissed at the same time that his successor was, the Rev. Mr. Elderkin; viz. in 1749 and 1753. He was chosen minister of the South Precinct, Malden, April 2, 1747, by a vote of the Precinct in concurrence with the Church.² Messrs. Daniel Shute and Joseph Emerson, Jr. (afterwards of Hingham and Pepperell) had been chosen to that office by similar votes, passed July 21 and Sept. 4, 1746; but had declined.² To encourage Mr. Cleaveland to accept his invitation, the Precinct voted April 24, 1747, the sum of £1,200 Old Tenor, for the purchase &c. of a parsonage for his use, while their minister.² He came with his family to Malden, to undertake the work of the ministry there, May 23, 1747;² and was probably installed the following month, the Precinct voting, June 19, 1747, to raise £30 "to pay the Charges of (his) Instalment."² From a Precinct vote, Oct. 19, 1750, he appears to have been dismissed about that time.² [¹*List of Cong. Min. in Ct. in Am. Quart. Reg.* May, 1832. ²*Records of South Precinct, Malden.*]

WILLIS. Mr. Willis was a native of that part of Dartmouth which is now New Bedford. He was chosen by the Precinct, in concurrence with the Church, as their minister, Oct. 16, 1751,¹ but the precise time of his ordination the Records do not determine. In June 1752, an attempt was made to re-unite the two parishes, which proved abortive. But Mr. Willis lived to see this desirable end accomplished about forty years after (viz. March 25, 1792); and to be for nearly nine years a minister of the whole town.² [¹*South Precinct Records.* ²*Records of First Church.*]

CHELMSFORD.

First Church.

Chelmsford was incorporated as a town in May, 1655.¹ Its first church was gathered at Wenham Oct. 8, 1644.² After continuing there several years, a majority of its members, with its pastor, Rev. Mr. Fiske² and its deacon, Cornelius Waldo,¹ removed to Chelmsford² and established themselves there, apparently as a church already organized.¹ Mather states this to have occurred "about the year 1656," and after Mr. Fiske had sustained the pastoral office at Wenham "for more than twice seven years."² But in this term he must include the whole time of Mr. Fiske's preaching there. A comparison of the following passages from Wenham Town Records, renders it highly probable, if not certain, that the removal of Mr. Fiske and his church to Chelmsford took place in 1655. "Wenham the 6 of 12th. mo. 1654" (Feb. 6, 1655) "It is ordered that the maintenance of our minister shall be £40 a year, *whether Mr. Fiske stay and settle among us, or we procure another.*"—"31 Dec. 1655. It is ordered that in case Mr. Brook" (Brock?) "*be procured to stay among us,*—be a committee to receive whatever the town has engaged for Mr. Brooks' use."³ At Wenham, after its original church had withdrawn, another was gathered. "1663 Dec. 10. A Church was gathered at Wenham, & Mr Antipas Newman ordained."⁴ With regard to Chelmsford church, its Records commence with Rev. Mr. Bridge's ministry, 1741. The following statements show its comparative numbers at different periods. "The number of church members at the commencement of Rev. Mr. Bridge's ministry was, Males 73, Females 122—Total 195. Do. of Rev. Mr. Packard's—Males 40—Females 62—Total 102. Do. of the present Pastor's—Males 39, Females 73—Total (112)—Present number" (in 1820) "Males 36, Females 72—Total 108. When there were but 853 souls in town, in 1741, there were 195 professors of religion. Now" (1820) "the population is increased to 1,450, and the number of professors, including Baptists, may be estimated at 160."¹ [¹*Hist. of Chelmsford*, by Rev. Wilkes Allen. ²*Mather's Magnalia, B. III. Life of Mr. John Fiske.* ³*Allen's Hist.* p. 122, note. ⁴*Mem. in Rec. of First Chh. Roxbury.*]

FISKE. Mr. Fiske "was born in the parish of St. James, (called for distinction, *one of the nine parishes,*) in the county of Suffolk;" (A) and is supposed to have been a student of Emmanuel's, Cambridge University, Eng.¹ Having commenced preaching, he was so opposed for his nonconformity, that he applied himself, with the advice of friends, to the study of medicine, and "upon a thorough examination" was licensed to

practice.¹ He came to New England in 1637, in the same ship with Rev. John Allin of Dedham;¹ and was admitted a freeman of the Colony Nov. 2, of the same year.² By the following memorandum among the collections of William Gibbs, Esq. formerly of Salem, he seems to have been received as an inhabitant of that town a few months earlier. 1637 "July 12. Fiske, Mr. John, approved into jurisdiction." At Salem he resided about three years, employed in the instruction of "divers young scholars (whereof the well known Sir George Downing was one;)" and occasionally in preaching to the church.¹ From Salem he removed to Enon, afterwards Wenham, the settlement of which had commenced in 1639.³ There he was probably employed immediately in preaching (see above, "*First Church*"); and at the gathering of a church there, Oct. 1644, he was ordained its pastor.¹ In 1655, he removed with the majority of his church from Wenham to Chelmsford,⁴ where proposals for settling had been made him, Nov. 22, 1654;⁵ and here he continued in the pastoral office till death, highly esteemed both as a divine, and as a physician.⁴ In the course of his ministry, he expounded almost the whole of the Bible to his people; went through the Assembly's Catechism twice in expository discourses before afternoon sermon on the Lord's day; and held a monthly lecture on a week day.¹ He also composed at the request of his people, and published in 1657, at their expense, a catechism for their children, entitled, "*The Watering of the Olive Plant in Christ's Garden, or a Short Catechism for the entrance of our Chelmsford children.*" Enlarged by a three fold appendix."⁴ He was the father of Rev. Moses Fiske of Braintree, and grandfather of Rev. Samuel Fiske of Salem.⁴ [*Mather's Magnalia, B. III.* ²*Winthrop's Hist. Vol. ii. Append.* ³*Danforth's Almanac, 1647.* ⁴*Rev. W. Allen's Hist.* ⁵*Chelmsford Town Records.*]

CLARK. Mr. Clark was a son of (Elder?) Jonas Clark of Cambridge.¹ Mr. Allen dates his ordination from 1677.² But this is a year too early. The "Articles of Agreement" between the town and Mr. Clark in order to his "settlement in the Ministry for time to Come in Chelmsford" are dated "this fifth Day of the Twelfth month, one thousand six hundred and seventy seven;"³ that is, Feb. 5, 1677-8. His ordination must have been soon after, probably in March or April, 1678. His death was noticed at the time, as follows. "1704 Dec. 7th. Mr. Clark of Chelmsford dies of a Fever; was taken very suddenly the Friday before, after he had been at a Funeral: buried the 11th."⁴ "Dorchester, 1704. Dec. 10. The death of the Rev. Thomas Clark of Chelmsford was lamented in a Sermon from Acts 20—25, &c. A great loss to all our towns, and especially to the frontier towns on that side of the country, who are greatly awakened with the loss of such a man."⁵ "None of his writings have been preserved."² His epitaph in Latin, (composed probably by his son-in-law, Rev. Mr. Hancock of Lexington, and given at large by Allen) signifies, that he died Dec. 7, 1704, in the 52d year of his age.² [*Farmer's Genral. Reg.* ²*Allen's Hist. pp. 127, 128.* ³*Town Records, Vol. i. p. 68.* ⁴*Sewall's Journ.* ⁵*Fairfield's Man. Journ. quoted in Allen's Hist. p. 127.*]

STODDARD. Mr. Stoddard was a son, probably, of Mr. Sampson Stoddard of Boston, and a nephew of Rev. Solomon Stoddard of Northampton. The City Records have been examined in vain for the time of his birth: but according to the Records of First Church, Boston, he was baptized in that church Jan. 12th (or Jan. 18th) 1691, when he was 12 years of age.¹ He preached the Artillery Election Sermon 1713. This discourse, though not published, was noticed at the time as follows, "1713 June 1. Mr. Stoddard of Chelmsford preaches the Election Sermon. 1 Sam. 2. 30. Them that honor Me, I will Honor. Made an Excellent Discourse."² [*John Farmer Esq.* ²*Sewall's Journal.*]

BRIDGE. Mr. Bridge studied Divinity under the direction of Rev. William Welsteed of Boston, who preached his ordination sermon.¹ He preached the Artillery Election Sermon in 1752, the Gen. Election Sermon in 1767, and the Convention Sermon in 1780. The two former discourses were his only publications, though he was often solicited to publish others.¹ The date assigned for his birth in the List, is on the authority of the late John Farmer, Esq. But Allen names 1714 as the year; and the Inscription on the monument, erected by his people to his memory, states that he died "Oct. 1, 1792, Æ. 78."¹ [*Allen's Hist.*]

PACKARD. Dr. Packard studied Theology at Cambridge.¹ After his dismission from Chelmsford at his own request, he was installed at Wiscasset, Maine, Sept. 8, 1802; dismissed at his own request Aug. 5, 1830; and installed over the North Cong. Society in Chelmsford, at the village of Middlesex, Dec. 8, 1830.¹ From this last named pastoral charge he was released at his own desire in the Autumn of 1836; and now resides with one of his children at Saco, Maine. [*Rev. Dr. Packard.*]

ALLEN. Mr. Allen, it is believed, studied Divinity at Cambridge. His dismission from his pastoral charge was at his own request, and by the advice of a mutual council,

convened Oct. 10, 1832.¹ He now resides on a farm at the North Parish, Andover.
[¹Rev. Dr. Packard.]

ANDREWS. Mr. Andrews studied Divinity at the Theological School, Cambridge.
[Rev. Mr. Andrews.]

Second Church.

This church consisted originally in great measure of inhabitants of Chelmsford, who resided at the village of Middlesex, three miles distant from the principal settlement. It was then connected with the Second Cong. Society, and met with them for public worship in a meeting-house erected in that village for their mutual accommodation. But being at length deprived of that privilege, or at least compelled to resign it, they retired to a Hall in the village for that purpose; and more recently have had their place of worship in that part of Chelmsford, known by the name of Leach's Foundry. Since the dismissal of Mr. Albro, this church has had no settled pastor.

ALBRO. See First Church, Cambridge.

North Church.

This church was gathered, principally at least, out of the Second Society, after the Second Church had withdrawn from it: and meets for public worship in the meeting-house at Middlesex village, originally occupied by that church.

PACKARD. See First Church.

[To be continued.]

Errata in "the Survey" published in Register of August, 1838.

On page 45, line 6, for "County," read, *Country*.

On page 45, line 18, for "given, New Style is intended," read, given that New Style is intended.

On page 47, in Column of Authorities, the 4th, "Rev. Mr. Crosby" should stand opposite to "Jan. 9th, 1833" (1) under "Winthrop Church" in first Column.

On page 48, line 7th, for "sections of County," reads, "sections of Country."

On page 51, under Prentice, on line 5th, between "leaving his people," and, "He died at Cambridge," insert the following: "He preached the Artillery Election Sermon in 1745, and the Convention Sermon in 1766."

Graduates at Colleges and Theological Seminaries in the United States in the Year 1838.

THE FOLLOWING LIST IS AS FULL AS WE HAVE BEEN ABLE TO MAKE IT.

Colleges.			
Harvard College,	65	Rutgers College,	14
Yale College,	68	Miami University,	21
Dartmouth College,	42	University of Nashville,	20
Brown University,	30	Franklin College, (Ga.),	25
Williams College,	23	University of Pennsylvania,	22
Middlebury College,	43	Dickinson College,	13
Bowdoin College,	29	Geneva College,	2
University of Vermont,	24	Kenyon College,	5
Amherst College,	42	Augusta College,	11
Waterville College,	12	Pennsylvania College,	6
Washington College, (Ct.),	12	Illinois College,	8
Columbian College,	15	Theological Seminaries.	
Wesleyan University,	26	Theological Seminary, Andover, Ms.	28
Jefferson College,	28	Theological Seminary, Cambridge, Ms.	7
Union College,	92	Theological Seminary, Bangor, Me.	11
Hamilton College,	20	Theological Seminary, Gilmanton, N. H.	10
New York University,	12	Theological Seminary, Newton, Ms.	10
College of New Jersey,	75	Theological Seminary, New Haven, Ct.	11
		Theological Seminary, East Windsor, Ct.	12

NOTICES OF NEW PUBLICATIONS.

1. *Collections of the Massachusetts Historical Society*. Vol. VII. of the third series. 1838. pp.

We feel the highest satisfaction in noticing the volumes of this, and of kindred societies. They are a connecting link with the past. They carry us back to the glorious days of our origin. They enable us to quit for a few moments, the dull realities and the wearisome labors of the present, and to converse with the pious and the heroic dead, whose names grow brighter with the lapse of each revolving year.

The present volume is the *twenty-seventh* of the collection, or the seventh of the third series, the volumes having been classed in series, each comprising ten volumes. They are sold at the very moderate price of one dollar a volume. The proceeds of the sale are devoted to defraying the expense of the annual publication of a volume. The first article in the volume before us, is the account of the Massachusetts Historical Society, prepared by the Rev. Dr. Jenks, and originally published in the *American Quarterly Register*. Then follow *A Word to Boston*, by governor Bradford, and *Our Forefathers' Song*; a *Model of Christian Charity*, by governor Winthrop, a very interesting article, from which we may make an extract hereafter; some account of the Post Office Department as it was managed in the Colony of Massachusetts Bay, derived from the archives in the State house; some account of two celebrated Frenchmen, D'Aulney and La Tour, the scene of whose history was laid in Nova Scotia; certain notices respecting Whalley and Goffe; instructions from his majesty's commissioners in England, to Edward Randolph, Esq.; papers relative to the period of usurpation in New England; a number of interesting letters of the Rev. John Higginson of Salem, son and successor of the venerable Francis Higginson, the first minister of Salem; Memorial of colonel Quarry, an admiralty judge in New York and Pennsylvania, on the state of the American Colonies; some account of Mr. Isaac Allerton, one of the first settlers of Plymouth, by the Rev. L. Bacon of New Haven; some account of Beverly, and of Rev. John Hale, a minister in that town, by the Hon. Robert Rantoul of Beverly; a memoir of the late Rev. Dr. Holmes, by Dr. Jenks; list of portraits in the hall of the Massachusetts Historical Society, etc.

2. *An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island*, by John Callender, M. A. with a memoir of the author, biographical notices of some of his distinguished contemporaries, annotations, original documents, etc. By Romeo Elton, M. A., F. S. U. S., Member of the Royal Society of Northern Antiquaries at Copenhagen, Professor in Brown University, etc. Providence: Knowles, Vose & Co. 1838. pp. 270.

This is the fourth volume of the Collections of the Rhode Island Historical Society. It is printed with all possible accuracy, and with great beauty. The paper and typography are superior to any which we have seen employed in the publications of other Historical Societies. Professor Elton has performed his editorial labor with the assiduity and intelligence to be expected from his accurate habits, and his zeal in antiquarian researches. Of the 270 pages in the volume, Mr. Callender's Discourse occupies 137. The remainder is supplied by the editor with biographical notices of Mr. Callender, Dr. Stiles, Rev. Messrs. John Comer, Nathaniel Clap, Thomas Prince, William Blackstone, professor Wigglesworth, bishop Berkely, John Clarke, Mary Callender, Thomas Hollis, with an account of the ante-Columbian discoveries on this continent, with various deeds, forms of civil compact, patents, depositions, commissions, letters, and illustrative notes and documents. The whole volume is exceedingly creditable to the editor, his learned associates, and the printers. Mr. Callender's Discourse, of which we have not space here to give an abstract, is regarded as one of the most important documents in existence in relation to the early history of Rhode Island.

3. *The Thirty-fourth Report of the British and Foreign Bible Society*, 1838, with an Appendix, etc. London: 1838. pp. 246.

For this and for some other valuable documents, we are indebted to our attentive correspondent, the Rev. Dr. Matheson of Wolverhampton, England. The amount of funds received by the British and Foreign Bible Society from all sources during the year, was £97,237 1s 11d. The expenditures amounted to £91,179 14s 11d. The issues of the Society were 594,398, being 366,764 at home, and

226,634 abroad, which is the largest number of copies circulated from the foreign depôts of the Society in any year, since its establishment. The total issues of the Society since its commencement, are 10,888,043. The Society is under engagements to the amount of £68,000. The number of societies connected with the British and Foreign, and the Hibernian Bible Societies, is 2,960. The distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the Society directly, in 67 languages; indirectly, in 69, total, 136.

4. *The Report of the Directors of the Forty-fourth General Meeting of the Missionary Society, commonly called the London Missionary Society, on Thursday, May 10, 1838.* pp. 208.

In the several parts of the world connected with the Society's operations, there are 455 stations and out-stations; 135 missionaries, 32 European, and 473 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants; and 568 schools, containing 36,974 scholars; being an increase reported during the year, of 27 stations and out-stations, 44 agents, 9 churches, 932 communicants, 52 schools, and 2,732 scholars. There are 17 printing establishments, nearly all of which have been continued with increasing activity during the past year. Income during the year, £70,255, being an increase beyond the income of the previous year, to the amount of £5,888 3s 7d. Expenditure, £76,818 16s 11d.

5. *The Twenty-sixth Annual Report of the Committee of the Congregational Union of Scotland.* 1838. pp. 40.

The receipts of this Association were last year, £1,563. Its labors appear to have been very useful in diffusing a knowledge of the gospel, by means of missionaries and books, throughout Scotland, and the Islands north and west of it.

6. *Third Biennial Report of the Edinburgh City Mission, for 1836-7.*

This Report is crowded with most affecting and interesting facts. There are some harrowing details on pp. 32-43, respecting intemperance, which is declared to be "the monster vice of Scotland, carrying in its train poverty and misery, desolation and death in their most appalling forms." The Society employs ten or a dozen missionaries, who are evidently laboring with most cheering results.

7. *The Fifth Annual Report of the British and Foreign Sailors' Society, including the Port of London and Bethel Union Society.* 1838. pp. 80.

The missionaries of this Society, during the year, boarded nearly 8,000 vessels; held above 260 meetings on the Thames, thus making known the unsearchable riches of Christ to 5,000 seamen; distributed 200,000 religious tracts; obtained 247 additional Bethel ships; dedicated 19 entirely new vessels; prevailed on more than 100 captains to attach their names to a solemn covenant to maintain the worship of God on board their respective vessels, etc.

8. *A Charge to the Grand Jury upon the Importance of Maintaining the Supremacy of the Laws; with a brief sketch of the character of William M. Richardson, late Chief Justice of the Superior Court of New Hampshire. By Joel Parker.* Concord: 1838. pp. 32.

The author of this Charge is now Chief Justice of New Hampshire. Not entertaining the same political views with those of the executive authority of the State, his elevation is alike honorable to both parties—to him whose acknowledged talents adorn the place which he now occupies, and to the candor and magnanimity of the appointing power. The Charge is a very lucid, fearless, and yet temperate exposition of a most appropriate subject. The author briefly reviews the history of our country, and shows that a great object of its first settlement, was the establishment of a government by law; that the upholding of the laws has been a matter of absorbing interest on the part of all patriots and good men ever since; he then graphically delineates the recent flagrant infractions of law in various parts of the country, particularly by bodies of men, or by organized associations, and closes by pointing out the dangers to our freedom and to all our valuable institutions, by allowing this lawless spirit to prevail. The Charge is very timely, and the thoughts suggested are weighty, and are expressed in good taste and style.

The closing pages of the pamphlet are devoted to a brief exhibition of the character of judge Richardson, who died at his residence in Chester, in the early part of the present year. From this biographical sketch, we learn that judge Richardson was born at Pelham, N. H., Jan. 4, 1774, graduated at Harvard in 1797, engaged as an assistant instructor in Lancaster* academy, Ms., and afterwards as principal in-

* Judge Richardson was an assistant instructor in *Leicester* academy, see Am. Quar. Reg., VII. 53.

structor of Groton academy in the same State, then pursued the study of law, became member of Congress from Massachusetts in 1811, removed to Portsmouth, N. H. in 1814, and in 1816, was appointed Chief Justice of the Superior Court, in which office he remained till his death. A deservedly high character is given to his late associate by the author, for integrity, good sense, legal knowledge, literary taste, and sound morality. "He was a firm believer in the Christian religion, and honored its precepts by the patience and resignation with which he endured the severest dispensations, and that illness which resulted in death. Patience and fortitude seemed to have with him their perfect work."

9. *Centennial Sermon, delivered before the Church and Congregation in Franklin, Ms., Feb. 25, 1838. By E. Smalley, pastor of the church.* Boston: Manning & Fisher. 1838. pp. 56.

This Sermon is taken up in giving an account of the church of which the author was late pastor. Of the many interesting facts which it records, we can advert to but few. Franklin was originally a part of Wrentham. The church was formed Feb. 16, 1733, O. S. The Rev. Elias Haven, the first pastor, was ordained Nov. 8, 1733. Five or six years before his death, he was compelled to desist from ministerial labor by bodily indisposition. He died Aug. 10, 1754, in the forty-first year of his age. During his ministry, 171 persons were added to the church. The second minister, Rev. Caleb Barnum, was ordained June 4, 1760. He was regularly dismissed March 6, 1768. One of the principal difficulties which occasioned his dismissal, resulted from the introduction of Watts's Psalms and Hymns. Mr. Barnum was afterwards settled in Danvers, and died in 1792. During his ministry in Franklin, 47 were added to the church. The venerable Dr. Emmons, who was born in East Haddam, Ct. in 1745, was ordained the third pastor of the church in Franklin, April 21, 1773. By reason of the infirmities of age, he retired from the active services of the ministry May 28, 1827. The whole number added to the church during his ministry, was 308. There were three seasons of special attention to religion. The late pastor, the Rev. Elam Smalley, was ordained June 17, 1829. Twenty-seven persons born in the limits of the parish during the last 100 years, have been liberally educated—9 of whom entered the ministry, 13 studied law, 3 practised medicine, and 2 engaged in teaching, one of whom was professor Fisher of Yale College. The church at its formation consisted of 24 members. To this

number, 676 have been added. There are now connected with the church about 225 members.

The discourse of Mr. Smalley is elaborately prepared, and is well worthy of perusal and preservation.

10. *A Discourse on the Traffic in Spirituous Liquors, delivered in the Centre Meeting-house, New Haven, Ct., Feb. 6, 1838. By Leonard Bacon; with an appendix exhibiting the present state and influence of the traffic in the city of New Haven.* 1838. pp. 54.

Mr. Bacon first inquires respecting the license laws of Connecticut; and secondly, in what respects, and to what extent, the business of the dram-seller is a public wrong. In the appendix are detailed some of the most startling and horrible facts in relation to the effects of ardent spirits, which we have ever seen. The author deserves great credit for the thoroughness and the boldness of his exposure. He fearlessly grapples with the wolf in the den, and drags him out to the light. The republication and the wide diffusion of this pamphlet of Mr. Bacon, would not be amiss in Massachusetts at the present moment, when the opponents of the license law are so diligently mustering their forces.

11. *A Sermon delivered before his excellency Edward Everett, governor, his honor George Hull, lieutenant-governor, the honorable Council, and the Legislature of Massachusetts, at the anniversary election, Jan. 3, 1838. By Richard S. Storrs, D. D., pastor of the First Church in Braintree.* Boston: 1838. pp. 46.

The text is Rom. xiii. 1. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God." The various topics suggested by this passage are handled with much ability, and in a style of fervid eloquence. The discussion was very seasonable, and we cannot but hope it will exert a happy influence throughout the Commonwealth.

12. *First Annual Report of the Morrison Education Society, and Catalogue of Books in its Library.* Canton: 1838. pp. 136.

The object of the Morrison Education Society is to improve and promote education in China by schools and other means. The Constitution was adopted Nov. 9, 1836. The Society is composed of many of the resident Englishmen and Americans in Canton. Five lads, and a school at Macao, are under the auspices of the Society. The books in the library amount to 2,310 volumes, all of which

have been gratuitously furnished, the greater part by Messrs. J. R. Morrison, Colledge and Reeves. The Report of the Society, drawn up by Mr. Bridgman, the corresponding secretary, is filled with important details respecting native education in China.

13. *An Address, delivered before the Penobscot Association of Teachers, and friends of popular education, at Levant, Me., Dec. 28, 1837. By E. G. Carpenter.* Bangor: 1838. pp. 26.

Mr. C., in this Address, gives the outlines of the character of an *efficient teacher*, under the following heads; Such a teacher attaches due importance to his station; he will be well versed in the common branches of an English education; he should faithfully study ancient and modern history; he will devote a portion of his attention to intellectual philosophy; and, if possible, to the higher mathematics, and geology and mineralogy; he should have a capacity for imparting instruction; should be a man of system, affable in his address, should know how to govern his school, and be a man of high moral character. This outline will show that the Address contains very valuable thoughts.

14. *Eester, Zweiter, Dritter und Vierter Jahrsberichten des Verwaltungs--Raths der Rettungs--Anstalt für sittlich verwaehrloete Kinder in Hamburg 1835, 1836, 1837, 1838.*

Through the kindness of Dr. Julius, our correspondent at Hamburg, we have received these Reports of the Directors of the Hamburg Asylum for neglected children. The probable expense of the establishment for 1838 is estimated at 7,900 rix dollars, (a rix dollar of Hamburg is about \$1 08.) The probable expenditures for 56 children at 180 rix dollars apiece, 10,080. The Reports are occupied with many interesting details respecting the institution.

15. *Our Home Population. A Discourse delivered in Buckingham, England, on the 20th anniversary of the North Bucks Association of Independent Churches and Ministers, June 5, 1837. By the Rev. Robert Ainslie.* London: 1838. pp. 22.

The text is, "Preach the gospel to every creature." The subject, The present duty of the church in reference to our home population. Remarks, 1. A home population is not necessarily a Christian population. 2. The contiguity of such a population to Christian ordinances often causes us to mistake their real situation. 3. An unchristian home population is in equal peril, and exposed to a greater

punishment than a population absolutely heathen. The best means of benefiting the home population is to preach to them the gospel. The difficulties in the way of propagating the gospel in Great Britain alluded to are, 1. Gross ignorance as to the true nature and principles of Christianity. 2. The speculating and worldly spirit of the age. 3. The jealousies of various sects. 4. Objections, on the part of many, to all excitement. This powerfully written sermon closes with appeals to various classes in the audience addressed.

16. *Fireside Education. By the author of Peter Parley's Tales.* New York: F. J. Huntington & Co. 1838. pp. 396.

A great variety of important suggestions on the subject of domestic education are here embodied in Peter Parley's usual attractive style. The contents are so diversified, that we cannot well give an abstract. We have been particularly pleased with some remarks on the subject of manners, towards the close of the volume. Were they generally copied by respectable people, the streets of our large cities, as well as our tables and firesides would present a very improved aspect. The volume is well printed, and taken in connection with the profound and philosophical work of Mr. Isaac Taylor on Home Education, will do much good.

17. *Baptism considered in relation to its mode and subjects, in a series of Discourses. By Archibald Burgess, pastor of the First Congregational Church in Hancock, N. H.* 1837. pp. 258.

The Rev. John M. Whiton of Antrim, N. H., a very competent judge, remarks as follows, in respect to these Lectures: "I have examined the greater part of a work in MS. on the subjects and mode of Baptism, by the Rev. A. Burgess, and am free to express my desire of its publication. His reasonings on the subject, are able and convincing; and in consequence of some recent occurrences in this region, a discussion of it has become *seasonable* and necessary."

18. *Precis du Système, des Progrès et de L'Etat de l'Instruction Publique en Russie. Rédigé d'après des Documents Officiels, par Alexandre de Krusenstern, Chambellan de S. M. L'Empereur de Russie, Varsovie.* 1837. pp. 430.

For this valuable document, we are indebted to our friend and correspondent, the Rev. John C. Brown of St. Petersburg. We should give a copious abstract of it, were we not expecting an elaborate account of Russian education, similar to the histories which we have published

respecting schools and seminaries in France and Germany. Mr. Krusenstern first gives an historical account of the progress of public instruction in Russia, from the time of Peter the Great to the close of the reign of Alexander. Then succeed four chapters. Chapter I. describes the duties of the minister of public instruction; education in the public schools—parish, district, gymnasia, universities; the departments of St. Petersburg, Moscow, Charkoff, Casan, Dorpat, White Russia, Kieff, Odessa, Trans-Caucasian Provinces, Siberia; education in special schools, domestic education, normal schools, imperial academy of sciences, Russian academy, learned societies, libraries, museums, periodical publications, and censorship of the press. Chapter II. describes the military and marine schools; chapter III., the ecclesiastical, and chapter IV., the special and miscellaneous. The following general summary is given.

<i>Schools.</i>	<i>No. of scholars.</i>	<i>Supported by pensions.</i>	<i>Suma furnished by government.</i>
Under Min. Pub. Ins.	85,707	25,000	7,450,000 roubles.
Military,	179,981	179,500	8,687,194 "
Ecclesiastical,	67,024	25,915	3,000,000 "
Special & miscellan'us,	127,864	21,896	9,596,947 "
Total,	460,576	252,311	28,734,141 "

19. *A Sermon delivered by Rev. Thomas Snell, D. D., on the last Sabbath in June, 1838, which completed the fortieth year of his ministry; containing a brief history of the town, and especially of the church and parish of North Brookfield, from 1798 to the present time.* Brookfield: 1838. pp. 55.

This Sermon embodies a great variety of local facts; many of them, however, are interesting to the general reader. Dr. Snell is the third minister of North Brookfield. About the time the church was embodied, Rev. Eli Forbes was ordained pastor, June 3, 1752. He was dismissed March 1, 1775. His successor was the Rev. Joseph Appleton, born in Ipswich, a graduate of Brown University, ordained Oct., 1776, died July 25, 1795, aged forty-four years. The present minister is Dr. Snell. In 1798, the whole valuation of North Brookfield was \$127,000. In 1835, less than two-thirds of the property was valued at \$218,266. The contributions of Dr. Snell's people to general benevolent objects in 1837, was more than \$1,100. The whole number who have died during Dr. Snell's ministry, is 642, 77 of whom were children, mostly under five years. About one-sixth of the whole died of fever, 76 of consumption; 50 of bowel complaints; and more than 40 of intemperance, or one in every ten of all the adults who die. Dr. Snell states the

interesting fact, that for forty years, he has been disabled from preaching but four and a half Sabbaths. In that time he has preached about 2,000 written discourses. The church consisted of 30 members at the time of his settlement. Present number 242; admitted during his ministry 348.

20. *A Sermon, preached at the ordination of Rev. Robert B. Hall, over the Third Congregational church and society in Plymouth, Ms., Aug. 23, 1837. By the Rev. George W. Blagden, pastor of the Old South church, Boston.* 1837. pp. 45.

This is an eloquent and well written sermon from the passage, "Cry aloud! spare not! Lift up thy voice like a trumpet! and show my people their transgression, and the house of Jacob their sin." The subject illustrated is, The principles on which a preacher of the gospel should condemn sin; with some reference to existing evils.

21. *The American Almanac and Repository of Useful Knowledge, for the year 1839.* Boston: Charles Bowen. pp. 324.

The contents are arranged under the heads of calendar and celestial phenomena for 1839, miscellaneous department, United States, meteorological information, particular States, South America, Europe. The obituary department is increasingly valuable from year to year. Ten volumes of the work are now published. The tenth volume contains, besides its own Index, a General Index for the whole series. This index adds greatly to the value of the publication. It is not necessary for us to commend the American Almanac. It does honor to the author, to the publisher, to Boston, and to the whole country.

22. *Report of the Executive Committee of the American Temperance Union, 1838.* Philadelphia: 1838. pp. 100.

This Report is in substance a review of the progress of the cause of temperance in the United States during the past year. In the State of New York, 268,000 Temperance publications have been printed and circulated during the year—1,000 Societies have been organized on the total abstinence pledge, and 30,000 signatures obtained. In the State of Illinois, in the same period, 250 societies, with 18,000 members, have been organized, and about 125,000 Temperance publications circulated. There has been also much advance in legislative action, particularly in the States of Massachusetts,

Tennessee, Rhode Island and Connecticut. In Maine, a bill was reported in the legislature of 1837-8, to repeal all the license laws of the State, and forbid the sale of any ardent spirit to be used as a beverage or drink in a less quantity than twenty-eight gallons. On motion to submit the question to the people, it was lost by one vote in the Senate. In Tennessee, the retail of spirituous liquors is a misdemeanor, to be punished by fine, at the discretion of the courts. In Massachusetts, the retail of any spirituous liquors is forbidden, in a less quantity than fifteen gallons, under a penalty of twenty dollars for each offence. By a law of the legislature of Connecticut in 1833, the sale of intoxicating liquors is very much restricted and guarded. In Rhode Island and New Hampshire, laws have been enacted which leave it optional with the inhabitants of townships whether any persons shall be licensed among them for the sale of intoxicating drinks.

23. Twenty-First Annual Meeting of the Baptist Education Society of the State of New York. Utica: 1838. pp. 28.

The receipts of this institution amounted, during the last year, to \$18,325 99; the disbursements to a little more. The debts of the Society amount to \$10,850 04. The property of the Society amounts to \$108,924 76. The Society has under its care the Literary and Theological Institution at Hamilton, N. Y., and devotes its funds, we believe, entirely to that seminary, evidently, with great advantage to the interests of the Baptist denomination, and to the general cause of Christ.

GEMS FOR CHRISTIAN MINISTERS.

A dry sermon can never be a good one.—*Blair.*

The puritans visited their flocks by house-row; the visits were short: they talked a little for God, and then concluded with prayer to God.—*Berridge.*

A good style is constituted by proper words in proper places.—*W. Jones.*

The words of a preacher should be those of a guilty man to guilty men; of a dying man to dying men; of a man who humbly hopes he has found pardon for himself, and is most affectionately anxious that his hearers may find the same blessing.—*Dwight.*

Let us speak to our people as for their lives.—*Baxter.*

Are not those ministers usually the most happy and the most successful, who display the kindest solicitude for the juvenile division of their flock?—*Dr. H. F. Burder.*

Never be anywhere, nor in any temper, that would unfit you for preaching.—*S. Bradburn.*

Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house.—*Toplady.*

I find I cannot study to advantage without a plan.—*Urquhart.*

My days roll away with but little done for God; and this is my burden.—*Brainerd.*

I hope I have had; and shall, if I live, still have many sermons sent down from heaven.—*J. Hinton.*

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

BENJAMIN TAPPAN, Jr. Cong. ord. pastor, Hampden, Me. Aug. 8, 1838.

WALTER T. SARGENT, Bap. ord. pastor, Damariscotta Bridge, Me. Sept. 5.

EDWARD D. VERRY, Bap. ord. evang. East Machias, Me. Sept. 10.

PAUL S. ADAMS, Bap. ord. evang. Sanford, Me. Sept. 19.

THEODORE L. PILLSBURY, Bap. ord. pastor, St. George, Me. Sept. 26.

CYRUS HAMLIN, Cong. ord. missionary, Portland, Me. Oct. 3.

O. B. WALKER, Bap. ord. pastor, Baring, Me. Oct. 24.

JOHN H. LEARNED, Bap. ord. pastor, Salisbury, New Hampshire, Sept. 18, 1838.

HENRY S. G. FRENCH, Cong. ord. missionary, Concord, N. H. Sept. 19.

JOSHUA CURRIER, Bap. ord. missionary, Canaan, N. H. Sept. 25.

EZRA M. BURNHAM, Bap. ord. pastor, Hinsdale, N. H. Oct. 10.

GEORGE C. CHANDLER, Bap. ord. evang. North Springfield, Vermont, Sept. 3, 1838.

FRANCIS P. SMITH, Cong. ord. pastor, Guildhall, Vt. Sept. 12.

J. R. WHEELLOCK, Cong. inst. pastor, Barre, Vt. Sept. 20.

FISHER DAY, Bap. ord. evang. Lunenburg, Vt. Sept. 27.

ETHAN ALLEN, Epis. ord. priest, Otis, Massachusetts, July, 5, 1838.

THOMAS C. BISCOE, Cong. ord. pastor, Grafton, Ms. July 18.

J. HUMPHREY AVERY, Cong. ord. pastor, Harwich, Ms. Aug. 5.

CHARLES I. BURNETT, Unit. ord. pastor, Plymouth, Ms. Aug. 8.

SAMUEL A. DEVENS, Unit. ord. evang. Boston, Ms. Aug. 20.

JONAH G. WARREN, Bap. ord. evang. North Oxford, Ms. Aug. 28.

GEORGE A. OVIATT, Cong. ord. pastor, Belchertown, Ms. Aug. 29.

ANDREW GOVAN, Cong. inst. pastor, Rowe, Ms. Sept. 5.

SENECA WHITE, Cong. inst. pastor, Marshfield, Ms. Sept. 8.

WALLES LEWIS, Cong. inst. pastor, Weymouth, Ms. Sept. 12.

W. A. NICHOLS, Cong. ord. pastor, Brookfield, Ms. Sept. 12.

ELAM SMALLEY, Cong. inst. pastor, Worcester, Ms. Sept. 19.

ROBERT P. ELLIS, Bap. ord. pastor, Chickopee Falls, Springfield, Ms. Sept. 19.

JOSEPH H. CLINCH, Epis. inst. rector, South Boston, Ms. Sept. 23.

JOSIAH GODDARD, Bap. ord. evang. Shutesbury, Ms. Sept. 27.

HENRY L. DEANE, Cong. ord. evang. Newburyport, Ms. Oct. 2.

D. W. PHILLIPS, Bap. ord. pastor, Medfield, Ms. Oct. 3.

DAVID SANFORD, Cong. inst. pastor, Medway Vill. Ms. Oct. 3.

F. A. SIMMONS, Unit. ord. evang. Boston, Ms. Oct. 9.

EDMUND DOWSE, Cong. ord. pastor, Sherburne, Ms. Oct. 10.

W. V. THACHER, Unit. ord. evang. Boston, Ms. Oct. 14.

NATHANIEL S. FOLSOM, Cong. inst. pastor, Providence, Rhode Island, Sept. 6, 1838.

CHARLES P. GROSVENOR, Cong. inst. pastor, North Scituate, R. I. Sept. 12.

BENJAMIN R. ALLEN, Cong. inst. pastor, Barrington, R. I. Sept. 26.

NATHANIEL RICHARDSON, Cong. ord. pastor, Terrysville, Connecticut, Aug. 8, 1838.

EZRA D. KINNEY, Cong. inst. pastor, Darien, Ct. Aug. 8.

SPENCER F. BEARD, Cong. inst. pastor, Montville, Ct. Sept. 6.

LUKE WOOD, Cong. inst. pastor, West Hartland, Ct. Sept. 19.

WILLIAM A. SMITH, Bap. ord. pastor, Montville, Ct. Sept. 25.

NORMAN WOOD, Bap. ord. pastor, New Lebanon, New York, June 27, 1838.

GEORGE W. THOMPSON, Cong. inst. pastor, Munsville, N. Y. July 11.

C. G. ACLEY, Epis. ord. priest, Watertown, N. Y. July 29.

HUMPHREY HOLLIS, Epis. ord. priest, South Danby, N. Y. Aug. 6.

ROSWELL COLLINS, Free Will Bap. ord. pastor, Charlestown, N. Y. Sept. 9.

RUFUS SMITH, Cong. inst. pastor, East Hampton, N. Y. Sept. 19.

EDWIN C. BROWN, Bap. ord. evang. Hudson, N. Y. Sept. 25.
 C. S. VAN SANTVORD, Ref. Dutch ord. pastor, Canastota, N. Y. Sept. 26.
 J. W. BROWN, Epia. ord. priest, Hallett's Cove, N. Y. Sept. 30.
 PETER LEWIS DE ST. CROIX, Pres. ord. evang. By the No. River Pres. N. Y. Oct. 2.
 JOHN N. LEWIS, Pres. inst. pastor, Vill. of Genesee, Livingston Co. N. Y. Oct. 3.
 CHARLES MASHINE, Cong. ord. evang. New York, N. Y. Oct. 3.
 WILLIAM J. MONTEITH, Pres. inst. pastor, Mayfield, N. Y. Oct. 4.
 MERRIT S. PLATT, Cong. ord. pastor, Madison, N. Y. Oct. 5.
 E. H. CRESSY, Epia. ord. priest, New York, N. Y. Oct. 7.
 WILLIAM BAKER, Epia. ord. priest, New York, N. Y. Oct. 7.
 THOMAS TOWELL, Epia. ord. priest, New York, N. Y. Oct. 7.
 JAMES I. OSTROM, Pres. inst. pastor, New York, N. Y. Oct. 12.
 SAMUEL R. BROWN, Pres. ord. missionary, New York, N. Y. Oct. 14.
 JOHN JONES, Bap. ord. pastor, Cape May, New Jersey, July 22.
 JOSEPH L. SLAFER, Pres. inst. pastor, Newton, N. J. July 24.
 JACOB ZIEGLER, Ger. Ref. inst. pastor, Chester Co. Pennsylvania, June 17, 1838.
 JOHN M. KINLEY, Pres. inst. pastor, Borough of Milton, Pa. June 19.
 — HARRIS, Epia. ord. priest, Philadelphia, Pa. July 8.
 — BALCH, Epia. ord. priest, Philadelphia, Pa. July 8.
 L. COVILLE, Bap. ord. pastor, West Chester borough, Pa. July 11.
 N. B. TINDALL, Bap. ord. pastor, Camden, Pa. Sept. 27.
 WILLIAM CAREY CRANE, Bap. ord. pastor, Baltimore, Maryland, Sept. 23, 1838.
 CHARLES GOODRICH, Epia. ord. priest, Alexandria, District of Columbia, July, 1838.
 WILLIAM A. HARRIS, Epia. ord. priest, Alexandria, D. C. July.
 B. M. MILLER, Epia. ord. priest, Alexandria, D. C. July.
 H. S. HEPLER, Epia. ord. priest, Alexandria, D. C. July.
 ELIAS DODSON, Bap. ord. pastor, Richmond, Virginia, Sept. 30, 1838.
 THOMAS E. LOCK, Epia. ord. priest, Lunenburg, Va. Oct. 7.
 JOHN C. COIT, Pres. ord. pastor, Cheraw, South Carolina, June 24, 1838.
 STEPHEN ELLIOTT, Jr. Epia. ord. priest, Charleston, S. C. July 22.
 C. A. FOSTER, Epia. ord. priest, Randolph, Tennessee, Sept. 1838.
 THOMAS E. PAINE, Epia. ord. priest, ———, Kentucky, Oct. 1838.

Whole number in the above list, 63.

SUMMARY.

		STATES.	
Ordinations.....	61	Maine.....	7
Installations.....	20	New Hampshire.....	4
Institution.....	1	Vermont.....	4
Total.....	82	Massachusetts.....	21
		Rhode Island.....	3
		Connecticut.....	5
		New York.....	19
		New Jersey.....	2
		Pennsylvania.....	6
		Maryland.....	1
		Dist. Columbia.....	4
		Virginia.....	2
		South Carolina.....	2
		Tennessee.....	1
		Kentucky.....	1
		Total.....	82
		DATES.	
Pastors.....	47	1838. June.....	14
Evangelists.....	13	July.....	14
Priests.....	17	August.....	9
Missionaries.....	4	September.....	34
Rector.....	1	October.....	21
Total.....	82	Total.....	82
		DATES.	
Congregational.....	27	1838. May.....	1
Presbyterian.....	8	July.....	1
Episcopalian.....	18	August.....	6
Baptist.....	22	September.....	8
Unitarian.....	4	October.....	8
Free Will Baptist.....	1	Total.....	24
Ref. Dutch.....	1		
German Reformed.....	1		
Total.....	82		

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

SENECA STANLEY, Bap. Cornville, Maine, Oct. 17, 1838.
 PROSPER DAVIDSON, at. 32, Bap. Lyme, New Hampshire, Sept. 24, 1838.
 MARTIN ALDEN, at. 65, Cong. Barnstable, Massachusetts, Sept. 1838.
 AUGUSTUS B. REED, at. 39, Cong. Ware, Ms. Sept. 30.
 JOSHUA CROSBY, at. 77, Enfield, Cong. Ms. Oct.
 ORSAMUS TINKER, at. 36, Cong. Ashby, Ms. Oct.
 MATTHEW BOLLES, at. 70, Bap. Hartford, Connecticut, Sept. 26, 1838.
 ELISHA CUSHMAN, at. 50, Bap. Hartford, Ct. Oct. 26.
 FREDERICK HALSEY, at. 77, Presb. South Hampton, New York, Aug. 6, 1838.
 JESSE TOWNSEND, at. 73, Cong. Palmyra, N. Y. Aug. 14.
 CALEB BURGE, at. 56, Cong. Warsaw, N. Y. Aug. 31.
 ALLEN C. MORGAN, at. 36, Epia. New York, N. Y. Oct. 12.
 WILLIAM GIBSON, at. 83, Pres. New York, N. Y. Oct. 15.
 ROBERT LOVE, at. 32, Pres. Harmony, New Jersey, Oct. 9, 1838.
 EZRA F. DAYTON, Pres. Sparta, N. J. Oct.
 THOMAS T. ROBINSON, at. 46, Bap. Montgomery, Penn. sylvania, May 27, 1838.
 JOHN TAYLOR, Trinit. Chenango, Pa. Aug. 10.
 JOSHUA WILLIAMS, D. D. at. 71, Pres. Westpenborough, Pa. Aug. 21.
 GEORGE C. POTTS, at. 64, Pres. Philadelphia, Pa. Sept. 23.
 DANIEL DUFFEY, at. 76, Meth. Epia. Crawford Co. Ga. July 26.
 LAWRENCE B. CLINTON, at. 41, Pres. Burke Co. Ga. Sept. 26.
 CHARLES HARDY, Meth. Epia. Tuscaloosa, Alabama, Sept. 21, 1838.
 DAVID NICENS, at. 44, Bap. Colored, Cincinnati, Ohio, Sept. 14, 1838.
 GIDEON BLACKBURN, D. D. at. 66, Pres. Carlinville, Illinois, Aug. 23, 1838.

Whole number in the above list, 24.

SUMMARY.

		STATES.	
From 30 to 40.....	5	Maine.....	1
40 50.....	4	New Hampshire.....	1
50 60.....	1	Massachusetts.....	4
60 70.....	4	Connecticut.....	2
70 80.....	5	New York.....	5
80 90.....	1	New Jersey.....	2
Not specified.....	4	Pennsylvania.....	4
Total.....	24	Georgia.....	2
Average age.....	56 3-4	Alabama.....	1
		Ohio.....	1
		Illinois.....	1
		Total.....	24
		DATES.	
Baptist.....	6	1838. May.....	1
Congregational.....	6	July.....	1
Presbyterian.....	8	August.....	6
Episcopalian.....	1	September.....	8
Methodist.....	2	October.....	8
Trinitarian.....	1	Total.....	24
Total.....	24		

JOURNAL
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NOVEMBER, 1838.

THE CLAIMS OF THE GOSPEL MINISTRY UPON YOUNG MEN.

[By the Rev. JOHN J. OWEN, New York.]

EVERY pious and intelligent reader of God's word cannot but believe, that a glorious day is yet to be enjoyed by the church on earth, and that 'the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession.' Nor is it less evident to those, who take an enlarged view of the moral, intellectual and political changes, which are taking place in the world, that a great revolution of opinion and conduct is at hand, the nature and extent of which is disclosed in the inspired volume. The kingdoms of this world are to become the kingdom of our Lord and of his Christ.

But this revolution will not take place without an appropriate instrumentality. There will be a perfect adaptation of the means to the end, and a cause fully adequate to the effect to be produced. It will result from no miraculous interposition of God, from no new or unheard of agency, but from the exercise of an instrumentality committed to the church for these eighteen centuries, and which, when rightly put in operation, God has promised to make effectual by his Holy Spirit. This instrumentality, in subordination to which other means are to be wisely employed, is the preaching of the gospel by men trained and qualified by the Spirit of the living God, and by moral and intellectual discipline. I say, qualified by the Spirit, for unto the wicked God says: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Nor must intellectual training be dispensed with; for it is through and by the truth, exhibited with skill, clearness and energy, that the triumphs of the gospel are to be achieved. An ignorant priesthood might answer for the dark ages, when the clergy had power to enforce the dogma, that "ignorance is the mother of devotion." But that starless night has passed away, and the intellectual character of the present age forbids, that we should lay

"careless hands
On skulls that cannot teach, and will not learn."

There is no department of the field of labor, where a thorough education is not essential to the functions of the gospel ministry. If a missionary goes among the intelligent Chinese, he ought to be an educated man. If he goes to any heathen nation, he ought to understand the philosophical structure of language, in order to translate the Scriptures into the language of the natives, and form and arrange grammars, lexicons, and elementary books. He ought to be well versed in science, in order to meet and refute the errors, which heathen teachers have promulgated by the application of false principles of science. If he goes out as a Home Missionary into the Western Valley, he will find ample scope for the exercise of the most highly cultivated intellect. And need I say that the pastors of the churches around us ought to be well educated men? Show me the church, which prefers an unlettered pastor, other things being equal, to one whose mind has been thoroughly disciplined and stored with knowledge. Such a church cannot be found. The whole community gives its suffrage in favor of a pious and well educated ministry.

The position, which I have taken, that a pious and intelligent ministry is to be the main instrument in bringing the world under the dominion of Christ, is confirmed, both by reason and the word of God.

There is great efficiency embodied in *preaching* the gospel. We are so constituted as to be greatly affected by the tones of the human voice. The same truth, which being presented to the mind through the medium of sight, has little or no effect, when expressed by appropriate tones of the voice, will find its way to the heart, and there oftentimes work an entire change. The perusal of truth, as it meets the eye in the Bible, and in the vast number of religious books and tracts, now furnished the community at so cheap a rate, often produces a happy result. But with what vast accumulation of power does it arm itself, when urged upon the conscience by the man of God, who feels the worth of souls! It was when Paul reasoned of righteousness, temperance, and a judgment to come, that Felix trembled. It was when he recounted the particulars of his wonderful conversion, that Festus, forgetful of his judicial dignity, cried out in a loud voice, "Paul, thou art beside thyself;" and the dissolute Agrippa made the memorable confession, "that he was almost persuaded to be a Christian." "The voice of man," says Baxter, "is contemptible. But the voice of God coming from the sacred desk, is awful, and terrible, and mankind dare not reject it."

The Scriptures bear unequivocal testimony to the truth we are attempting to establish. The commission, which Christ gave his followers to preach the gospel to every creature, while it involves every instrumentality, which promises auxiliary assistance, points distinctly to the living ministry, as the means by which the world is to be evangelized. So the apostles understood the commission. They engaged with great singleness of purpose in preaching, and thought that it was not reasonable, that they should leave the word of God and serve tables. Paul, with his characteristic energy, said, "necessity is laid upon me; yea, wo is me if I preach not the gospel." And again: "I am a debtor both to the Greek and the barbarian, both to the wise and the unwise." And again: "It pleased God, by the foolishness of preaching, to save them that believe."

But the apostle has left a still more lucid commentary upon the commission of the Saviour. After having asserted that "whosoever shall call upon the name of the Lord shall be saved," he proceeds: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Thus by inseparable links the salvation of the world is connected with the sending forth of a competent number of preachers.

In confirmation of this point, (if after the express declaration of the apostle any thing confirmatory be required,) let us refer to the passage in Isaiah lii. 7—9, which Paul quoted as corroborative of his argument above given. The prophet, looking in prophetic vision at the future state of the church, describes a band of the heralds of salvation, and exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, thy God reigneth." He next describes the unanimity with which they should preach the gospel. "The watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." The effect of this harmonious proclamation of the gospel then comes before the prophet's eye, and in view of it, he shouts in rapture: "Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

It must be evident, from the apostle's quotation of this passage to prove the point he was enforcing, viz. the connection of faith with the hearing of the word of God, that this prophecy has reference to the universal reception of the gospel by mankind, whenever it is preached with fidelity and love. In the rapid language of prophecy, we have simply the cause and effect. The *cause*, under God, is the band of watchmen, lifting up the voice together; the *effect* is, the

salvation of the ends of the earth. The apostle's argument then stands thus : The world is to be converted by sending forth preachers, for how can they hear without a preacher? and this accords with prophecy, which refers the moral renovation of the earth to the harmonious proclamation of the gospel by the watchmen of Zion. Compare also Rev. xiv. 6, 7.

I might adduce many passages of Scripture as corroborative of this position. One of the standing injunctions laid upon the ministry is, "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Enough, however, has been advanced to show, that the preaching of the gospel is the divinely appointed instrument in converting the world. Any plan, therefore, which overlooks or undervalues this instrumentality, must necessarily prove unsuccessful. The press is a mighty engine, and in its appropriate sphere, as auxiliary to the cause of righteousness, can effect much ; but it should never be substituted for the living ministry, either in our own or in heathen lands. Nor would I intimate that it is so substituted. There may be danger, however, in the enlarged and complex operations of Christian benevolence, of attempting to improve upon the simple means which God has ordained, and of relying too much upon subordinate instrumentalities. Such is our inertness in the cause of Christ, our love of ease, and want of self-denial, that we are ready to embrace almost any plan, which rids us of personal effort and sacrifice. Any device to convert the world, which dispenses with the personal dedication of ourselves, our sons, and our daughters, has much to commend itself to the carnal heart. But such plans are contrary to the word of God, and will therefore be fruitless. Our young men must not deceive themselves with the idea, that there is not a demand made upon their personal services—a demand which the devotion of prospective worldly gains will not meet, nor frivolous excuses justify in slighting, nor for which an ill-defined hope of being more useful in some secular employment can be substituted. The world will lie in darkness another eighteen centuries, unless the command, **GO, PREACH THE GOSPEL**, is responded to, by the personal dedication of many of the sons of the church.

Having thus briefly shown that the preached gospel is the divinely constituted means of saving men, let us look for a moment at the alarming destitution of ministers both in our own and in heathen lands. This was predicted in the word of God nearly three thousand years ago. "Behold the days come, saith the Lord God, that I will send a famine in the land ; not a famine of bread, or a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east ; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii. 11, 12.

The want of ministers of the gospel is a fact so glaring, as to hardly need proof. Yet it may be well to examine for a moment this point, in order that our admission of its truth may not be vague and evanescent. Our population is about *fifteen millions*. Allowing one minister to a thousand souls, it would take *fifteen thousand* ministers to supply these United States. By referring to statistics it appears, that the number of efficient ministers of all the evangelical denominations does not exceed *nine thousand*, leaving a deficiency of *six thousand* ministers, and a population of six millions enduring the calamities of spiritual famine.

But let us look at the subject in another aspect. The Presbyterians, Congregationalists, Episcopalians, and Baptists have about *eight thousand* churches, and yet only *five thousand* of them are supplied with pastors. Connected with these four denominations, are therefore *three thousand* churches destitute of the settled ministry of the gospel. And the number of these destitute churches is continually increasing. The reason is easily explained.

The number of men who enter the ministry averages about three hundred a year. Of these, some are foreign missionaries, some are agents of benevolent institutions, and some are teachers in colleges and academies ; so that not more than two hundred and fifty become pastors of our home churches. The average death of ministers is about one hundred and fifty each year ; so that the yearly increase is not more than *one hundred*. So much for the supply ; now let us look at the demand. Our population increases at the rate of four hundred

thousand in a year, which demands a corresponding annual increase of four hundred ministers. Looking therefore simply at the increase of our population, three hundred ministers more than we actually send into the field are required. The number of destitute churches, and the masses of population without the ordinances of the gospel, cannot therefore but be fearfully increasing every year.

But let us contemplate this destitution of ministers as it affects specific sections of our country. The Secretary of the Central Agency of the American Home Missionary Society in the State of New York, reports,* that "there are within the bounds of that agency, more than five hundred thousand inhabitants. The whole number of ministers of the gospel is about three hundred and sixty, viz. one hundred and sixty of the Presbyterian and Congregational denomination, and two hundred of other denominations. Allowing seven hundred hearers to each pastor, which is more than the average of our congregations, it will appear that but one-half of the population is supplied with the preached gospel. Not less than sixty Presbyterian and Congregational churches in this district of the State are now entirely destitute of the gospel ministry, except as they are furnished with an occasional sermon. Less than one in six of the people are professors of religion, and more than four hundred thousand are confessedly in the broad road to death."

The Secretary of the Western Agency of the American Home Missionary Society in New York, reports, that "the population of the seventeen western counties is now at least six hundred and fifty thousand; that, although no part of our country so new as this, is so well supplied with the stated labors of faithful ministers, yet many more laborers are needed. At least fifty men could obtain immediate employment in churches now destitute of pastors, or in places where churches might be immediately organized. In some single counties, ten missionaries are needed. The counties peculiarly destitute are Cattaraugus and Alleghany. But in almost every county from Chataque to Cayuga, there is a loud cry for more laborers."

The Secretary of the Philadelphia Agency of the American Home Missionary Society reports, that "the State of Pennsylvania abounds with dreary moral wastes, which greatly need the labors of skillful, diligent, spiritual husbandmen. The same may be said of many parts of Delaware and Maryland. There some of the first Presbyterian churches in this country were organized. Some of these have become extinct. Others have little more than a nominal existence. Many of the houses of worship have been suffered to sink into decay. Within their once consecrated walls, the voice of God's ambassadors and the songs of Zion are no longer heard, but the bleating of flocks, the lowing of herds, the chattering of swallows, and the hooting of the bird of darkness."

Did our limits permit, we could show an equally sad destitution of preachers of the gospel in every section of our country, with the exception of some parts of New England. And even in that highly favored portion of our country, there are many destitute churches. The deplorable deficiency of religious teachers in the newly settled portions of these United States, has by no means been overrated.

In view of these desolations, who can refrain from saying with the prophet: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We are debtors to these famishing churches in our midst. Wo, wo, unto us, if we send them not the gospel.

Such are the wants of our own country; and yet, compared with the spiritual dearth of heathen lands, our dwelling is the fatness of the earth. There is hardly one of our eastern or middle States, which has not a greater number of ministers than the whole heathen world. Six hundred millions of dying heathen are perishing for the bread and the water of life. Every day consigns nearly sixty thousand to the grave, who have never heard of the Saviour. Let imagination carry us for a moment to Asia. Follow its mighty rivers, along the banks of which not a Christian temple is erected. Traverse its vast central and

* These extracts are taken from reports of 1835.

northern deserts, the stillness of whose solitudes has hardly been interrupted, by the prayers or praises of a Christian worshipper. Stand up on Himmaleh's lofty summit, and let the eye look in vain for a single trace of the religion of Christ. Enter the rich and splendid cities of India, and of the Chinese Empire; coast along the countries of Asia Minor; explore Persia, Armenia, and Independent Tartary; and alas, what a frightful picture of moral death every where appears! And need I say any thing of Africa, over which an almost unbroken cloud of darkness rests; or of the islands of the sea, most of which are yet peopled with the most degraded class of idolaters? The facts are well known. So small a portion of the earth is supplied with the means of grace, that it may well be said, that "the *whole* creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

Our Lord Jesus Christ, after having said that the harvest was great, and the laborers few, commanded his disciples to "pray the Lord of the harvest to send forth laborers into his harvest." If there ever was a subject which ought to be commended to the blessing and guidance of God, it is the training up of young men for the holy ministry. It ought to be remembered in the closet, where no ear, but that of the Most High, hears the outpourings of the heart. The parent, in the hour of family devotion, with his beloved children around him, should pray that God will raise up an intelligent and holy ministry. In the circles of social prayer, it should be made an object of supplication. And it should by no means be overlooked, when the people of God meet in the sanctuary, to pray for the extension of the Redeemer's kingdom.

If this were made a more earnest and frequent subject of prayer, would not many young men, who are eagerly pursuing wealth, honor, and pleasure, give up all for Christ, and enter into his service? Would not many youth in our colleges and academies be converted to God, and go forth in due season to build up, and not to destroy, the Redeemer's kingdom? Would not hundreds of young men, now at ease in Zion, agonize in prayer over the question of their personal duty to preach the everlasting gospel?

Prayer, however, without appropriate and accompanying means, is of no avail. Vigorous and personal efforts must be made to increase the number of well qualified ministers, or the work will never be accomplished. It is a duty of common obligation. Parents, guardians, Sabbath-school teachers, church ministers, and pious young men, all share the responsibility of supplying a famished world with the bread of life.

The parents of pious sons, having suitable natural endowments, ought to encourage them to seek the office of the ministry. I do not mean that they should be compelled or urged to study against their will. But a judicious parent can in various ways so place this subject before a son, as to guard the sanctity of the ministerial office, and also incite in him a strong desire, if it be the will of God, to enter the ministry. He ought to be taught from his childhood, that having the requisite qualifications, he can be more useful in the ministry than in secular employments. There ought to be a free interchange of sentiment between the parent and son upon this subject. And as the ungodly son ought to know the strong desire of his parent for his conversion; so the pious son should be made acquainted with the feelings of his parent, in relation to his becoming a minister of Christ.

Pious parents ought to consecrate their children to the service of God. Hannah consecrated her son Samuel before his birth. "I have lent him," said she, "to the Lord, and as long as he liveth, he shall be lent unto the Lord." The mothers of Schwartz and Samuel J. Mills made a similar dedication of their sons. Had they given millions of dollars to the cause of benevolence, the offering would not have been so valuable. Had Schwartz and Mills engaged in secular employments, the conversion of the world would have been retarded, and millions, who will now be saved, would have perished in the darkness of heathenism.

A pious widow in Vermont had no money, but she loved her Saviour. As she laid down the memoir of Harriet Newell, and took up her Bible, she resolved to give her children, two sons and two daughters, to God. One of them now is a preacher of the gospel in this country, and the other three have

gone to tell the story of the cross to the dying heathen. How soon would there be an adequate supply of ministers, did all pious mothers thus consecrate their children to the service of God!

Parents should feel that the Lord has special claims upon their children. If a beloved son has been converted, it is the duty of the parent to enlighten his mind in respect to the nature and extent of his obligations to Christ. He ought to say: My son, it would afford me great pleasure to have you live with me, and share in the labors and profits of my business. But it has long been my prayer, that the Lord would convert you. He has answered my request. My claims upon you must now give place to those of the Saviour. I freely give you to his service. Although by engaging in secular avocations and devoting all your gains to Christ, you can do much good; yet I have no doubt, but that you can be far more useful as a minister of the gospel, than in any other calling. I wish you to reflect upon this subject, and seek the guidance of the Holy Spirit; and should you feel it to be your duty to prepare for the ministry, I shall rejoice, and will aid you to the extent of my ability.

But I seem to hear some poor and pious father or mother faintly ask: And shall I give up my son, who is the staff of my old age, and my only dependence? I answer, most certainly. If he wishes to study, and has the requisite qualifications, it is your duty cheerfully to give him to the service of Christ. God will take care of you. He will raise up friends to you, and prepare food, and raiment, and house, and home.

Brothers and sisters and other relatives not unfrequently throw obstacles in the way of those, who desire to study for the ministry. Sometimes they resort to jeers and taunts, and thus wear out the patience and break down the spirit of the young man. I have known several instances, where a young man has been induced to abandon his studies, on account of threats from his brothers, that they would withhold assistance from their aged and dependent parents, unless he would engage in such pursuits as would enable him to share in the burden which filial duty imposed upon him. It is easy to see how a remark of such a kind would affect the mind of a tender hearted son. But when the world is starving for the bread of life, and a young man has been convinced by reflection and prayer, that it is his duty to preach the gospel, and has received the advice of his pastor; when his heart is throbbing for the work, and he has lost all relish for secular employments, and cries out, "wo is me if I preach not the gospel;" it is dangerous for a brother, or sister, or any pious friend, to make opposition. It is proper for them to advise with him; and if they think that he is mistaken in regard to his talents, or the nature of the holy office to which he aspires, kindly and firmly to expostulate with him. But to oppose him for no other reason than a preference to his becoming a merchant, or mechanic, or entering upon a more lucrative profession, is wrong, and will meet with disapprobation at the bar of God.

Ministers and churches have no small responsibility resting upon them in relation to this subject. Whenever a young man is examined by them for admission into the church, they ought to mark well his moral and mental qualities. If his religious experience be clear and satisfactory, his natural endowments good, his health unimpaired, and his deportment amiable and prudent; they ought to pray and converse with him, and endeavor to awaken in him the spirit of self-consecration. I have no doubt that the time will come, when every church organization will feel as sacredly bound to furnish *men*, as they now do *funds*, for the service of the Lord. When they begin to see the wheels of benevolence dragging heavily, if not wholly retarded, by the want of men to go forth on errands of mercy, they will consecrate their pious youth to the work of the ministry.

This subject cannot occupy too high a place in the prayers and efforts of our churches. Were they to appoint a day of fasting and prayer, on account of the lukewarm and worldly minded spirit of pious young men; if these young men knew that their negligence of duty was borne on the wings of prayer before the eternal throne, and that the church was groaning in anguish of spirit, because her sons did not make a personal dedication of themselves to the Lord; might we not hope for great accessions to the ministry? And would not the

Lord of the harvest send forth laborers of such an apostolic spirit, that one would do the work which it now takes many to perform?

In addressing pious young men on the claims of the gospel ministry, I think it unnecessary to consume time in proving, that they are bound to their utmost ability to advance the Redeemer's kingdom. This is one of the fundamental principles of their covenant vows. It has been fully settled by the word of God, and is the great thing in an intelligent dedication to the Lord Jesus Christ. The inquiry with which we have to do is, *How this may best be effected.*

I commence then by assuming this position: that every pious young man ought to make the solemn inquiry, how he can live most to the glory of God. If circumstances conspire to make out some secular employment as best adapted to effect this object, let him unhesitatingly enter upon it. If, on the contrary, it appears to be the mind of the Spirit, that he should seek the office of the gospel ministry, let him yield prompt obedience. In making this inquiry, it is not safe to consult his inclinations, or supposed tastes. Almost every young man of energy and industry has a natural desire to amass wealth; and were this to be the governing principle in arriving at a decision, few would study for the ministry. A question of duty is never to be settled by a reference merely to natural inclinations and desires. The only point to be considered is, in what sphere a young man can do the most good.

Now it cannot be doubted that, other things being equal, a youth can now do more good in the ministry of the gospel, than in any other avocation. And this will hold true until the time comes, when there shall be a minister to every thousand souls upon the globe. No young man should therefore engage in any secular employment, until, after prayer and deliberation, and consultation with pious friends, he becomes convinced that he has not the requisite qualifications for a minister of Christ. If a young man, at this time, when so many are perishing who have never been taught the way of salvation, engages in worldly pursuits, without having prayerfully inquired whether he ought not to preach the gospel, he has shrunk from the examination of a momentous question, and ought to fear lest the blood of souls will be required at his hands.

It is estimated that twenty thousand young men have been hopefully converted, during the last seven years; and that not less than fifty thousand, between the ages of fourteen and thirty-five, are now enrolled in our churches. Probably not more than four thousand of this number are studying for the ministry. Is it a reasonable supposition that of fifty thousand youth, only four thousand have the proper qualifications to become candidates for the ministry? Is it a fact that but *one-twelfth* of our pious youth have the prudence, energy, diligence, talents, and piety, which would make them useful ministers of Christ? It cannot for a moment be believed. No, we must come to the heart rending conclusion, that very few of these young men have examined the question of personal consecration to the gospel ministry; and while the cries of millions, ready to perish, are wafted upon every breeze, they have never seriously inquired, whether they ought not to give up all for Christ, and obey his command to preach the gospel to every creature.

Pious young men, are these things so? Is there not more than *one in twelve* of your number, who has the heart and talents to engage in the blessed work of carrying the bread of life to the destitute? Is the moral renovation of the world to be retarded thirty years, until another generation of pious youth rises up, having more of the spirit of Christ? How can you meet at the bar of God the *six hundred millions* of heathen, whose urgent claims you disregard? What plea can you offer, when you hear them say: "We had none to tell us of Christ, and had the pious young men of America done their duty, we might have been saved. They had bread enough and to spare, but left us to perish with hunger. They knew our condition, but commiserated it not, and through their neglect we must for ever be separated from God." Will you respond to this heavy charge, that you were in prosperous business, and could not forego the pleasures of wealth and worldly ease, for the sake of preaching the gospel; or that you feared a personal dedication to the Saviour would wound the feelings of your friends; or that you never seriously reflected upon the subject? You would neither dare nor have the disposition, amidst the terrors of the

judgment, in the presence of the heart-searching God, and in the hearing of the poor heathen, to offer such wicked and frivolous excuses.

But I seem to hear you say; it cannot be the duty of all the pious young men to prepare for the ministry. I freely admit this. Does it however follow, that all or the greater part are to be excused? Is it not the duty of all to examine and settle the question of personal consecration? How shall it be known whose duty it is to preach the gospel, and whose to engage in secular avocations, unless each one examines the subject in reference to himself? If a young man acts as a judge in the case of others, and lays heavy burdens upon their shoulders, and does not make an honest and prayerful investigation of his own duty, he betrays a criminal desire to rid himself of personal responsibility, and like Jonah, flees from the presence of the Lord. Let every one do all he can to excite his young companions to the work, but never imagine that he will be thus exonerated from the duty of a thorough examination of the subject, in reference to his own personal obligation to preach the gospel.

[To be concluded.]

LETTER FROM ONE OF THE SECRETARIES OF THE AMERICAN HOME MISSIONARY SOCIETY, TRAVELLING IN THE WEST.

Want of Ministers.

Since I have been on my present tour, I have been most painfully affected with the want of *men*—of more educated and holy men of God, to fill the pulpits of the West. We think that our beloved Society has done much, and so it has. But our efforts at the moral cultivation of this vast field, are much like the beginnings of the farmers in the newer districts. The land may be all taken up, the owners may be here and there scattered over it, and thus, in a sense, it may be said to be settled. But the dense forest is there, and many is the weary month which must wear tediously away, ere the farms are made—ere the heavy growth can be removed from one field after another, and the soil broken up, fenced and subdued, and the wild products of nature displaced by the cultivated fruits which furnish food for man and beast.

Under God, we have been the instruments of doing much—more, dear brother, than I ever anticipated. But O, the work is large. The *vastness* of this country—the wide extent of surface—the frequency with which it is dotted over with important points of influence—the immense number of the people—force upon the mind an overwhelming idea of the *magnitude* of that moral change which Home Missions must produce.

The Churches to be aroused.

In contemplating this long, laborious, and yet indispensable work, I am led, at every step, to exclaim: "O that the churches could but be waked up to see the claims of this cause!" Surely, we are, as a nation, asleep over our dearest interests, and that, too, in the crisis of their destiny—the hour of hope, and the hour of peril! Every

stroke now struck is of incalculable importance in the building of Zion. But the Christians of this country do not half understand this subject, they do not realize the preciousness of these passing years. They are waiting till the wilderness is filled with towns, till the towns are filled with infidels, errorists, vice and, debauchery; and one or two generations of enterprising emigrants and their young families, are hopelessly poisoned with the direful contagion; and then, at length, after all this waste of soul and body and treasure—this immortal, irreparable ruin, the tardy church comes timidly forward with her *remedy* for evils which she might have *prevented*, but cannot fully *cure*.

I have seen towns that have sprung up in four years—and which are evidently born to no ephemeral existence, but, according to all the laws of social economy, must flourish and increase—where every evil thing that pollutes our cities is rank and riotous; and, for want of timely planting and efficient culture, gospel institutions must languish. In such cases, it is enough to break one's heart to see how immortal souls are thrown away by neglect.

Has the Missionary spirit fled?

I said, the *church* is asleep on this subject. But I must confess my apprehensions that much of the blame lies upon the ministry. I would not be censorious, and yet we have much reason to fear the missionary spirit is declining, especially in the rising ministry. Some years since, the choicest sons of the church offered themselves willingly for the hard fields of the West. Said one of those noble spirits to the Executive Committee of the A. H. M. S., "If you have any station so difficult that

no one else will go to it, SEND ME." Such was the feeling, and well has it been acted out, in the lives and labors of the men whom it moved. That it was no romantic, transitory glow, or youthful love of adventure, is proved by the fact that it has stood the test. Those men have been our best missionaries. They have remained firm in trials and dangers; they have been apostles of salvation to the dark regions around them.

But whither has that spirit of enterprise fled? Why do not the young men in our seminaries *now* come forward and desire to be sent to the fields of labor and self-denial? I will not venture an answer to these questions, though my fears suggest one. If they think they are *not needed*, they greatly mistake the fact. They *are* needed, and more than ever. Ten years ago, men were needed for hamlets; now cities cry for help. Then, here and there counties were open for their labors; now, whole States demand a supply. "When can you send us a good man for —?" has been the constant inquiry wherever I go. Even the never-failing theme of "the currency," is scarcely more frequent in men's mouths, in the circles where I have moved, than the question, "Where can we get a good minister?" This is not the result of purely a religious feeling; even worldly men, who have any regard to the authority of law, and the decencies of society, are convinced that an evangelical, permanent ministry, is essential to the life that now is, as well as that which is to come.

Tell the committee, and tell the churches, and especially tell the *young ministers* of the East, that they must redouble their interest, their efforts and their prayers for the West.

Anniversaries of Societies, connected with the American Education Society.

CONNECTICUT BRANCH.

AN account of the last Annual Meeting was given in the Journal for August. Extracts from the Report prepared by the Secretary, the Rev. Mr. Riddel, follow:

In looking back through a period of twelve years, which has elapsed since the organization of this Branch of the American Education Society, the friends and patrons of the cause find much to excite their grateful sense of the goodness of God, and to encourage them to the utmost fidelity in their benevolent work. The Great Head of the church has been pleased to cause the efforts in which they have been engaged to prosper, even beyond their most sanguine expectations. The number of young men preparing for the ministry, under the patronage of the Parent Society, at the date referred to, was *one hundred and fifty-six*;

of whom *twenty-five* came under the care of the Connecticut Branch. During the year just closed, the Parent Board have embraced in their list nearly *twelve hundred* beneficiaries; and the whole number to whom appropriations have been made by the Branch, during the year, must be something over a *hundred*. The number of literary institutions enjoying the important benefits afforded by these facilities of education for the ministry, has increased within these twelve years, from *twenty-one*, to *one hundred and sixty*. These results are such, it is believed, as sufficiently demonstrate the wisdom and usefulness of the general system adopted by the Society, and such as may be regarded, we trust, without any arrogant or presumptive claims, as a satisfactory indication of the favor of God towards the department of Christian enterprise in which we are engaged.

In closing the labors of the present year, the Directors are constrained, by peculiar considerations, to renew their acknowledgements of the divine goodness. It has been a year of unprecedented pecuniary embarrassment. Little has been given to any benevolent object, which has not cost the giver more than an ordinary sacrifice. A multitude of the little streams which, by their accumulation, once contributed to swell the tide of charitable munificence, have been at length dried up. Not a few of the larger tributaries, also, have been suddenly cut off. In these circumstances, the Directors have been under the apprehension from time to time, that the resources of the Society might so far fail, that it would no longer be in their power to fulfil their pledges to more than a small part of the beneficiaries under their care. They have been obliged, in two instances, to postpone the payment of the quarterly appropriations, until near the expiration of the quarter; to the very serious embarrassment of the young men, whose straitened circumstances do not, in general, admit even of such a derangement in their supplies, without involving them at once, in much perplexity.

But notwithstanding these trials and discouragements, we have been enabled, thus far, to keep along with every department of the work. Although some young men, through a knowledge of our difficulties, have withdrawn their applications, and suspended their studies; and others, doubtless, have been deterred from applying to the Society, and from all present hope of preparation for the ministry; yet no one continuing worthy of our support, has been by us refused the usual amount of assistance.

In the course of the year, thirteen new applications have been received by this Board, through the several committees for examination in the State.

The object which the Education Society is intended to promote, is confessedly one

of the highest importance. A pious and enlightened ministry is the leading instrumentality which God has ordained for the salvation of sinners of the human race, and for the ultimate redemption of the world from the degrading thralldom of ignorance and guilt. Humble and feeble as this instrumentality is in itself, its design is the most exalted, and its efficiency, through God, the most mighty, of all the agencies committed to the hands of men. Our prayers for the glory of God, and the coming of the Redeemer's kingdom on earth, for the defence and propagation of the pure doctrines of Christianity, and even for the converting and sanctifying influences of the Holy Spirit, would, to say the least, be fruitless as to the objects sought, were we wholly to overlook the duty of sustaining the ministry of reconciliation. We may properly embrace the whole world in our imagination and desire when we pray, but we have no ground to expect an answer in behalf of any portion of its perishing millions, until this instrumentality of God's express appointment, and others, which, according to the divine plan, must accompany it, shall have been faithfully provided and applied. Much that is denominated prayer for the conversion of the world, evaporates in poetic sentiment and melodious sound. It is only as the multiplied and united prayers of the church are seen to be connected with a scriptural and healthful spirit of activity in *guarding, sustaining and extending the truth and ordinances of God*, that they exhibit any cheering sign of the approach of that happy day when the earth shall be filled with the knowledge of the Lord. It is important to be distinctly understood, that the responsibility of the church in relation to this glorious consummation of her hopes, attaches peculiarly to the use of her power and resources for the propagation of the gospel, through the simple means of Christ's appointment. The church, then, is to see to it, as a duty of primary importance, that her consecrated sons are trained and devoted, in sufficient numbers, and with competent qualifications to the work of the ministry. If God is pleased to renew them by his Spirit, he will call as many of them to the sacred office as shall be needed, for the work which he has assigned to their generation; and there will doubtless be satisfactory means, if the hearts of all concerned are right, for ascertaining from time to time who are the subjects of this call.

If, now, with an established conviction of these general truths, we cast our eyes abroad upon the moral and social condition of the world; if we remark the extraordinary developments of divine providence among all nations, whether called Christian or pagan, apparently opening the way for the gospel to have free course in every

direction; if, in connection with these interesting movements without, we consider the movements within the bosom of the church, the awakened spirit of Christian commiseration and benevolence, and the diversified forms of missionary operation, which have sprung up, we surely cannot fail to perceive the necessity which exists for correspondent, special exertion in the department of labor in which the Education Society is employed. It is impossible to suppose that the sudden and extraordinary demand for ministers of the gospel, which the pressing exigencies of our own country and the numerous openings in the foreign field have simultaneously created,—a demand too, which must be continued, perhaps increased for a long period to come—could ever be supplied if no greater facilities were provided for the education of pious youth than were enjoyed thirty years ago. What proportion of the educated youth of this land, at that period, were willing to go into the ministry? Only about one-sixth, as statistical tables have shown. What would our churches do at this day—what would foreign and home missions do, with such a meagre supply? Every one of these important interests is painfully stunted and circumscribed even now, although, in consequence of special efforts for the education of pious youth, from one-quarter to one-third of those in a course of liberal studies, are destined for the sacred office.

The Education Society possesses some features which must always peculiarly recommend it to the favor and confidence of the best portion of the people. It operates beneficially upon the highest interests of a most numerous and respectable class of Christian families, who, by their circumstances, would, otherwise, be almost wholly excluded from participating in the higher benefits of education; and would know, in but few instances comparatively, the benevolent satisfaction of consecrating their sons to the service of Christ and the church. It is designed, also, to give to the country a class of ministers who will have their sympathies and attachments with the people, and who will bring into their holy and responsible vocation those very principles and habits, and that peculiar modification of character, which are demanded in order to their general acceptance and usefulness in a community like this. If, among our benevolent societies, there is one, more than the others, which in its structure and operations recognizes the great popular principle of our social institutions; and, in its tendencies and results, more effectually contributes to carry down, and extend, and equalize, among all classes of our most worthy citizens, the best privileges of our common inheritance, it is the American Education Society.

As the year now closing has been distinguished by the effusions of divine influ-

ence, in which a large number of our youth have shared, let us anticipate the appeal which may soon come to us in behalf of many of them, whom the Lord designs to send as laborers into his harvest. Arduous as our work has already become, our prayer is that we may still find it increasing and prospering in our hands, so long as there remains one heathen tribe to be evangelized, or one desolation of Zion to be repaired.

MAINE BRANCH.

EXTRACTS from the last Annual Report of the Directors of the Maine Branch, prepared by the Rev. Dr. Tappan. An account of the Anniversary was given in the last Journal.

The whole number of young men, aided by this Society during the year past, has been 94. Of these—two have died; twelve have completed their course at Bangor, of whom three are already settled in the ministry in Maine, one is upon his way, as a missionary to the Indians beyond the Rocky Mountains, and two others are waiting until they can be sent to the heathen; ten, of whom six completed their collegiate course the last year, have ceased applying for aid; and from three, appropriations have been withheld, for want of the necessary testimonials of talents and scholarship. During the year, six have been added in the third stage of their education; four in the second, and nine in the first. The whole number of beneficiaries at present is 72; 22 at the Theological Seminary, 27 in College, and 23 preparing for College.

The amount appropriated to those under our patronage during the year, has been \$5,263. In many instances, the payment of quarterly appropriations has been delayed, for months after it was expected, occasioning to some of our beneficiaries very serious embarrassment.

It is not believed, that the churches have ceased to think favorably of the object contemplated by this Society, nor have they lost the disposition to contribute to its promotion. Taking into view the very peculiar difficulties of the times, the receipts of the past year have been as large, perhaps, in comparison with those of former years, as could reasonably be expected. Not improbably, were we acquainted more minutely with facts, we might speak of individuals and churches, whose holy joy and deep poverty have abounded to the riches of their liberality. Several of the churches have had great occasion for joy in the spiritual blessings, which it has pleased God to bestow upon them. And while to Him they have given all the glory of that efficiency, which commands success, have

they not felt more deeply than ever, the preciousness of the Christian ministry? Have they not esteemed the faithful servants of Christ very highly in love for their works' sake? And have not their tenderest compassions been excited, in view of those wide-spread wastes and deserts, where every thing evil flourishes in rank luxuriance, and every thing good withers and dies for want of appropriate culture? Can the Christian sit down at his father's table where there is bread enough and to spare, and have no kind remembrance of those who are suffering a famine of the Word of the Lord? While led to the green pastures and beside the still waters, will he not think of the sheep scattered upon the mountains without a shepherd? And while he prays, that they may be brought under some shepherd's care, will he not, should opportunity offer, do his part towards the fulfilment of his petition? For this purpose a much greater number is needed of good and faithful men in the shepherd's office. It is God's province to give the necessary endowments of nature and grace; it is man's, with the Divine aid and blessing, to give the necessary training, and in many cases this must be done by the hand of charity. Of the 1,200 men, whom the Education Society has already assisted in bringing forward into the holy ministry, most of them would have spent their days in other employments, but for the aid which that Society afforded them. They would indeed have desired the good work of the ministry, but they would have seen no way of obtaining the object of their desire. A wilderness would have intervened, and no pillar of cloud and of fire going before to encourage them in attempting a passage, they would have concluded, that it was not their duty to attempt it. But they heard of the Education Society, and now a preparation for the ministry seemed attainable. They applied for aid, were received, went forward in their studies, were instrumental of much good in the academy, the college, became at length preachers of the gospel, and now in their native land, or afar off among the Gentiles, are telling the story of the Cross, and guiding their fellow men to heaven. It is not improbable that many of the churches in this State and other States which have been recently blessed with revivals, are indebted for that blessing under God to the labors of men, whom the Education Society has given them. And could other places which resemble the mountains of Gilboa, without rain or dew, be favored in the same way with the appointed means of cultivation and fruitfulness, the Lord might there also command his blessing. It is one way of testifying our gratitude for the mercies of God, to do what we can for imparting those mercies to others. Freely ye have received, freely give. Does any one inquire, what shall I render for the blessing of a suc-

cessful ministry? Give up yourself, or your child, or give of your worldly substance to aid in bringing forward some other suitable person, who shall be the instrument in God's hand of conferring that same blessing upon some other portion of the world. Your heart made glad in seeing the moral desert, under the hand of the faithful cultivator, rejoice and blossom as the rose.— Give your assistance then in raising up other faithful men, under whose cultivation other deserts shall rejoice and blossom. But your joy is accompanied with poverty, and you cannot do what you would. Do what you can then, with a willing mind, and it will be accepted. We read of one so poor, that He had not where to lay his head, and there were certain good women who ministered to His necessities, and those of the students in theology, preparing for the sacred ministry, under his instructions. And yet in this family a bag was kept, from which, in obedience to His orders, donations were made to the poor. It is true, that our community has been in some degree impoverished, and many who heretofore could give of their abundance, and not be conscious that any thing was lacking, now cannot give without something of retrenchment and self-denial. And is it not well to practice retrenchment and self-denial for Christ's sake? How much of benevolence is there in giving that which costs us nothing? The poor widow's two mites in view of the Searcher of hearts were *more* than the rich had contributed of their abundance; and in the same sense, the donations of hard times may be more, though less in pecuniary value, than those of years more prosperous; and more may be effected by them, for those who give, and for those who receive. Thus seasons of poverty—deep poverty—may occasion greater riches of liberality in the churches, and the gift of more abundant grace from their all bounteous Head. Such instances, we trust, have not been wanting among us. The friends of Zion are beginning to learn from disappointments and privations in their secular concerns, what will be of more value to them, than would have been the fulfilment of their golden dreams. Beginning to learn. We are not usually very swift to receive instruction in the school of self-denial. No one believes, that the funds collected during the past year for the several objects of Christian benevolence, presented before the churches have been equal to their ability. Why should the burden, or the privilege of sustaining the sons of Zion in Maine in their preparation for the ministry be transferred from us to the churches of Massachusetts? For such an object cannot the 15,000 members of our churches raise \$5,000 a year? Ought they not to do it? Will they not do it? We are not willing to believe that the churches from which during the past year nothing has been re-

ceived, have forgotten this Society; have no sympathy with its beneficiaries; or that they do not recognize the obligation and the privilege of doing their part for the accomplishment of its object. They will, we trust, come up to this work of the Lord; and the churches that have contributed—let them not be weary in well doing, for in due season they will reap, if they faint not, the reward, to be conferred upon all, who give to a disciple in the name of a disciple; the blessedness of which all will partake who having aided, from love to the Saviour, in bringing forward his ministers, will meet them and the multitudes saved by their instrumentality on the hill of Zion, to rejoice together in the presence of their King.

RHODE ISLAND AUXILIARY.

THE following is the last Report of the Education Society, connected with the Consociation of Rhode Island, prepared by the Rev. Thomas Shepard, who is the Secretary.

The Education Society connected with the Consociation of Congregational Churches in Rhode Island, beg leave to submit the following report of their operations during first year of their new organization. The following contributions have been made to the cause during the year, chiefly under the agency of Rev. S. H. Riddel, secretary of the Connecticut Branch of the American Education Society.

Beneficent Cong. Soc. Providence	\$25 00
Richmond Street	23 00
High Street	30 50
Pawtucket	13 00
North Scituate	5 52
Washington Village	9 75
North Kingston	10 00
Bristol	21 35
	<hr/> \$138 12

In addition to the above, we are happy to understand that the ladies of the Beneficent Society, Providence, have pledged themselves to sustain one temporary scholarship; and also, that the members of the Richmond Street Church sustain one; and that the ladies of this church contribute the same amount annually, to sustain one young man, who is studying for the ministry, but is not a beneficiary of the Education Society.

The ladies of the Congregational Church in Bristol, have selected their beneficiary, a true native son of Rhode Island, and have resolved, by the blessing of God, to carry him through into the gospel ministry.

This effort among our few churches, we cannot but hope, is but the beginning of more extended operations in this important branch of Christian benevolence. Certain it is, that within our own bounds, we greatly need those very results to which

this system is tending, viz :—the rearing up of a learned, pious and active ministry for the supply of the destitute. There are, it cannot be denied, widely extended moral wastes within this State, very inadequately supplied with the ministry of any denomination. These destitutions, it must be obvious to every reflecting mind, can best be supplied by a ministry born and trained up for the work from among our own population. If this may be said generally of other places, it may be emphatically said of Rhode Island. Such are the peculiar habits of our population, and especially those living where the influence of the ministry is most needed—that all other things being equal, the labors of a stranger and a foreigner, will be less acceptable and less efficient, than of one trained up to the work from their midst, and acquainted with their peculiar habits and associations. Ought we not, then, to turn our thoughts and our resources more especially to this work with reference to the supply of our own State? Have we not pious young men belonging to our churches in sufficient numbers and of sufficient promise, to supply all our wants in the best manner, if they were but looked up and aided in obtaining the necessary qualifications? But we are not permitted to confine ourselves to the narrow circle of our own wants. The field is the world. The immense valley of the West—Africa, Southern India, China, the isles of the sea, are all uttering in our ears the Macedonian cry. And the burden of that cry is for *men*—for *pastors*—for *missionaries*. “Faith cometh by hearing.” “How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?”

We must be aware that it is by the foolishness of preaching, that God is determined to save them that believe. An able, devoted ministry is what the church has always needed in promoting her enlargement and purity; and it is what she will continue to need down to the end of the world. Facts are abundant, in proof, that in the ordinary means of preparation, the requisite number of laborers cannot be brought into the field. For many years previous to the present system of Education Societies, there were scarcely enough brought into the ministry to supply the places of those who were called away by death. Since these efforts have been made, hundreds have been introduced into the sacred work, and are now active pastors of churches at home, or self-denying missionaries abroad, who otherwise would have lived and died in those private circles from which they were drawn forth.

That this system of Christian efforts is attended with its difficulties, peculiar difficulties, it would be in vain to deny. Still,

we know of no better way. And so long as no more excellent way offers, so long we feel bound to give our influence and our money to further the objects of the American Education Society.

We would notice, with sentiments of high commendation, the course adopted by those ladies who have selected their beneficiaries, and have resolved, by the blessing of God, to carry them forward into the sacred ministry. To our beloved sisters in other churches, we would say, *Go ye and do likewise*.

May the year to come, opening as it does under more favorable commercial auspices, find us advancing onward in this good cause. Let every one who feels it his privilege to pray that the Lord of the harvest would send forth laborers into his harvest, feel it equally a privilege to contribute freely, that his prayer may be answered. Let all who prefer Jerusalem above their chief joy, and who know from long experience, the value of a pious and learned ministry, withhold not their contributions until the destitute in every continent, and kingdom, and island, and tongue, shall lift up their voices together and sing, “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth.”

Mr. Isaac Wilcox of Providence, is Treasurer of the Society.

WORCESTER NORTH AUXILIARY.

THE following communication is from the Secretary of the Society.

The Worcester North Auxiliary Education Society held its Annual Meeting at Hubbardston the 26th April, 1838, attended to the usual business of the Society, and heard an able and interesting sermon on the occasion by Rev. Samuel Austin Fay of Barre, and the report of the Executive Committee. The collections were not all taken up for the present season within the bounds of our Society, of course we could not have a full report from the Treasurer; but should the amount fall short of what it has been in some preceding years, it would not, considering the commercial embarrassments of the country, afford conclusive evidence of diminished interest in the cause. There must be an *increase* of interest and effort to keep the collections up near to what they have been in more prosperous times. I think the cause is gaining upon the affections and confidence of the churches in this vicinity, although we are very far below the standard of duty, which we ought to have attained long ere this, especially since the Parent Society is so much

embarrassed in its operations for want of funds.

I send you one or two extracts from the report presented at the annual meeting.

"The design and operations of the Education Society are such that it must necessarily depend more than most other societies on the moral worth and importance of the object it aims to accomplish in order to gain the sympathies and co-operation of a certain portion of the community. It has no splendid and soul-stirring achievements to report;—no conquests gained over the darkness and superstition of paganism in foreign lands—no churches formed and revivals promoted under their immediate direction and supervision in the destitute portions of our land. Such facts belong to our missionary reports and give a thrilling interest to the subject, that will occasionally draw forth liberal contributions from a class of people, who give from the impulse of the moment, and not from settled convictions of duty. Large communities are brought under their happy influence, and favorable changes take place under the labors of the missionaries. The facts become extensively known; they are seen and felt, and have an influence to awaken a deeper interest, and excite the friends of the Redeemer to continued and increased exertions to sustain a society that is manifestly doing so much good. When feeble churches are seen destitute of pastors, and holding out imploring hands for the bread of life, it awakens a sympathy in the Christian's bosom that is irresistible. To withhold aid under such circumstances would manifest a want of the Christian spirit. The common bond of union among the churches makes the sufferings of one felt through the whole body. It is seen and acknowledged to be a public benefit when a missionary is sent to preach the gospel to the destitute in our own country, or to the perishing heathen abroad. And the supporters of the cause expect in return for their contribution to hear some grateful intelligence of good accomplished. They need not wait long before some favorable return is looked for.

But it is not so with the Education Society. Their labors are more silent and unobserved, and the good to be accomplished is more distant in the prospect; and *when* accomplished it does not stand out so prominently to public view as the result of *their* efforts. The effects are remote and not so readily traced to their cause.

Here and there in our churches an individual young man is found in possession of piety and talents, but of obscure birth and indigent circumstances. He is sought out by his pastor or some Christian friend, who knows his worth, and encouraged to commence a course of study in preparation for the ministry. He listens to the advice of friends in whose judgment he has confidence, and enters with trembling on the

great enterprise. Unable to meet the necessary expenses, he applies to the Education Society for assistance and places himself under their patronage. The assistance rendered is designed to be no more than is necessary with untiring industry and strict economy on his part to prevent his sinking under disheartening embarrassments, that would paralyze the energies of his mind and drive him from the object of his pursuit. With this he is enabled to overcome obstacles, which would otherwise have been insurmountable, and to pass with credit through the several stages of an education preparatory to the gospel ministry.

But his *preparatory* course has not been a *fruitless* one. The same desire for usefulness, which induced him to prepare for the ministry, inclined him to do good as he had opportunity during his course of preparation. In the academy and the college he does much to elevate the standard of science and piety. It is an influence that is *needed*, and is highly appreciated by the guardians of our literary institutions. In the Sabbath school and the day school he has given instruction that will have an influence in training up some of the rising generation for the kingdom of heaven. A revival of religion among his fellow-students may have been, as is the case in many instances, the fruit of his prayers and efforts for their salvation. And numbers in a course of study are converted and ultimately enter on the work of the ministry, who but for his pious influence would have had no heart to it. So that when prepared for his commission to preach the gospel, he comes to the work not alone. He brings others with him into the field. And if in the providence of God he is cut off before his studies are completed, he has not lived in vain, nor has the money expended on him been thrown away. It has put in operation a train of influences, which will bless the world for generations yet to come. And who can estimate the amount of good accomplished by *one* such man even during his *preparatory* course? And should he live to pursue his labors in the pastoral office or on missionary ground for twenty years, it is no improbable supposition that he may have been the means of the conversion of one or two hundred souls and of bringing into the ministry four or five individuals, and thus making his influence more deeply and extensively felt on the next generation than it is on the present.

During all this time it is forgotten, or is not known to any considerable extent, that he was a beneficiary of the Education Society, and yet but for the assistance received from them, he would still have remained in obscurity, and his hallowed influence would not have been felt beyond the little circle of his own neighborhood. But instead of *one* such man, the American Education Society has in its noiseless progress aided

hundreds in their preparation for the ministry. About *one thousand* of their beneficiaries have already completed their course of study, and are now occupying important stations of usefulness as pastors of churches, officers in literary and theological seminaries, or missionaries on heathen ground."

The Rev. Samuel Gay, of Hubbardston, is President of the Society, the Rev. Alexander Lovell, of Phillipston, is Secretary, and Dea. Justus Ellingwood, of Hubbardston, is Treasurer.

BARNSTABLE AUXILIARY.

THE following account is taken from the minutes of the Conference of Churches in Barnstable county.

The *Education Society of Barnstable County*, held its third annual meeting at Falmouth, April 18, 1838. The President and Vice President being absent, Rev. Stillman Pratt was chosen President pro tem.

The Treasurer's Report was read and accepted.

The Secretary's Report was read, and its acceptance moved by Rev. Mr. Emerson, Agent of the American Education Society, who made an interesting address, urging the claims of the Society, and describing its present embarrassed condition for want of funds in a manner calculated to effect every Christian's heart. The report was accepted and referred to the standing committee for publication.

The report, for which we have not room to publish entire, states, that more than five hundred dollars were reported last year as raised in the county, and that less than one hundred dollars this year; that the difference is at once attributed to the "*hard times*," but in reality is owing to the want of more efficient efforts, and the practice of more genuine self-denial on the part of the friends of the cause. The fact also that no agent had visited the county during the year may account in part for the smallness of the amount raised. The report urges the claims of the Society upon the churches, and adds, "The cause of the American Education Society must be sustained, its embarrassments must be relieved, its beneficiaries must not be retarded for want of help. If we suffer this cause to languish, and this Society to die, we shall blot out one of the brightest stars in the constellation of benevolent enterprise."

The following resolutions were passed:

By Rev. John A. Vinton: *Resolved*, That the pecuniary embarrassment of the American Education Society calls loudly upon us to renew and increase our efforts in this cause.

By Rev. H. B. Hooker: *Resolved*, That the ministers of this county be requested to bring the wants and claims of the American Education Society before their respective congregations from time to time, to prepare them to contribute to this cause when collections are called for.

By Rev. Alfred Greenwood: *Resolved*, That as the silver and the gold are the Lord's, and the hearts of all men in his hands, the present deranged state of the currency of our country ought not to discourage our efforts in the cause of benevolence.

The following officers were chosen for the ensuing year:

Hon. Elijah Doane, President; William Fessenden, Esq., Vice President; Rev. Charles S. Adams, Secretary; Dea. Joseph White, Treasurer; Rev. John A. Vinton, Rev. Nathaniel Cogswell, Rev. Samuel Williams, Directors.

ESSEX NORTH AUXILIARY.

Report for 1838.

It was well said by a father to a young brother in the ministry, "At the present day, when a sinner is truly born into the kingdom of Christ, he is born right into the Bible Society, into the Foreign and Home Missionary Societies, into the Tract and Education Societies, into the Seamen's Friend and the Temperance Societies, and into all the benevolent institutions of the day. His understanding in reference to these operations is previously enlightened; and the moment his heart is regenerated he cordially approves and identifies himself with them." If this remark be correct, he is an unnatural son who, while he sustains a place in the visible church, takes no interest in these objects, particularly in that of the Education Society.

As many persons at present excuse themselves from contributing to the object of this and its kindred societies on account of the pecuniary pressure of the times, let me call your attention to the question, Should the existing pressure lessen the efforts in behalf of this cause?

I admit that the pressure referred to is very heavy. A dark cloud hangs over our prospects. Many of our benevolent citizens are deprived of the means for aiding these objects with their usual munificence. Confidence in all that is human is shaken. Men's hearts fail them in view of the evils which have come upon the land, and which are apprehended. In every part of our country and among every class of our citizens, it is a time of deep depression. While merchants and mechanics hold down their heads with discouragement and almost with despair, husbandmen, husbandmen, on the banks of this beautiful river, (the Mer-

rinack,) the cultivators of the rich soil around us, happy men, if they know what happiness is theirs, participate in a degree of the general depression.

It is said, that a time of such pecuniary pressure calls for great retrenchment in our expenditures. The remark is most true. Retrenchment must be made, and made by persons in all the employments and in all the ranks of life. A system of severe economy must be instituted. But where shall retrenchment be made? With what objects? With those which relate to the body and to time, or with those which relate to the soul and to eternity? A moment's attention to the comparative importance of these objects will furnish an answer.

The body, it is admitted, is a noble work of God. It displays his intelligence. A human countenance, attentively viewed, strikes atheism dead. Who can examine such a countenance, and observe the evidences of contrivance and design by which it is so strongly marked, and not confess a God? Let not the body be neglected. Let it be fed, exercised and clothed, in a manner best adapted to its strength, beauty, and usefulness. Let it be treated in a manner best suited to render it a fit habitation for an intelligent mind, a fit temple for the Holy Spirit. The soul is a more noble work of God. It *resembles* his intelligence. It is spiritual in its nature, and immortal in its destiny. It is susceptible of endless advancement in knowledge, happiness and glory. Through grace it is capable of the pure, the perfect, and the endless enjoyment of God. Let not the soul be neglected. Let it be fed with gospel truth, and clothed with gospel grace.

Time is valuable. It gives a favorable opportunity for improving the mental powers, for enjoying the society of friends, for promoting the welfare of fellow beings, and for preparing for immortal glory. Let time be duly valued. Let every portion of it be wisely improved. As to all the proper concerns of this life, let our motto be, "diligent in business." The soul gains nothing by neglecting our temporal pursuits. Indolence is a foe to grace. It was a remark of a man of great observation as to things of this nature, I refer to Dr. Dwight, that "among all who within his knowledge appeared to become sincerely penitent, he could recollect only one lazy man, and he became industrious from the moment of his hopeful conversion." But eternity is more valuable than time. It is infinitely more durable. And to the blessed, each portion of it affords unspeakably greater enjoyment than an equal portion of time. Eternal things therefore deserve far greater attention than temporal ones. If we ought to be diligent in seeking temporal good, how diligent should we be in seeking a far more exceeding and eternal weight of glory.

As that object which relates to the soul and to eternity is infinitely more important than that which relates to the body and to time, it is perfectly reasonable, that the former receive greater attention than the latter. Since then, retrenchment must be made, it should be made in those things which relate to the body and to time, rather than in those which relate to the soul and to eternity. Now the Education Society, as well as its sister associations, aims to promote the eternal welfare of souls—the eternal salvation of an innumerable multitude of immortal souls, of the present and of all succeeding generations. Its operations bear powerfully on this momentous object. This Society therefore should be encouraged in proportion to the superior importance and magnitude of its object. Many precious souls have already been converted through its instrumentality, some of whom are already before the throne of God, and others are serving him on earth, and exerting a happy influence on the minds of their fellow men. And a multitude which no man can number, doubtless will be converted and brought home to glory through its instrumentality. The whole world will one day be converted, for the mouth of the Lord hath spoken it. The preached gospel will be one of the principal means of its conversion. It pleases God by the foolishness of preaching to save those who believe. The Education Society will raise up a multitude of able and efficient men for this work. It has already brought into the ministry more than a thousand young men, whose labors have been blessed to the conversion of many souls. Full nine hundred are now laboring in various parts of our country and world, as ministers of reconciliation. As future years revolve, beneficiaries will be multiplied, and their moral influence will be most powerful and happy. This Society, through the instrumentality of its beneficiaries, it is confidently believed, will bear an important part in introducing the great day of Zion's glory. Shall retrenchments then be made in the means of sustaining the operations of this Society? Shall they be made in an object involving the salvation of precious souls?

Let retrenchments be made in things relating to the body and to time, and the avails of that retrenchment be appropriated to the soul with reference to its immortal welfare. But in what shall this retrenchment be made? In that drink, which is prejudicial rather than salutary to the body. Let all such drink be entirely relinquished. Let that which God has made for the refreshment and comfort of man, pure water, take the place of all those beverages, which men have factored, and substituted for it. In those articles of food which are expensive, but not healthful? Let these give place to those less costly but more whole.

some. In the *quantity* of wholesome food which is used. Most persons consume a third more food than is conducive to health and activity of body and of mind. Let all surfeiting be done away. Let it be felt through the community, that gluttony is as great a sin against the body, as drunkenness. Let a voracious appetite be restrained; and the luxury of the table pass away. In articles of dress. Let those articles, whose excellence consists in their costliness rather than in their comeliness, be exchanged for those less costly and more comely. Let all superfluous ornaments be laid aside. Let those articles be preferred which are at once economical and useful; such as are in unison with the ornaments of a meek and quiet spirit. Let the bodies of Christians be clothed in a manner most accordant with the thought, that they are one day to appear in the likeness of the Saviour's glorious body. Thus, instead of making it the inquiry, what shall we eat, and what shall we drink, and with what shall we be clothed, in order to gratify our pride, and indulge a voracious appetite, and gain the admiration of the lighter portion of the community; let us inquire, what retrenchment we can make in drink, food, and clothing, consistently with the health, strength, and beauty of the body, by which we may secure means for promoting the spiritual and immortal welfare of our fellow beings in Christian and in pagan lands. In this way, difficult as are the times, and scarce as is money, means may be redeemed for procuring Tracts and Bibles, for sustaining missionaries, and educating young men, to act as stated pastors and missionaries for this and for all countries. The times call, and call loudly for strict economy in all temporal concerns, to furnish the means requisite for sustaining the various benevolent operations of the day. And the question comes home, especially to the pious portion of the community, Will you not, at this time of pecuniary scarcity, and of general depression, practice the economy in food, drink, and clothing, necessary, in order that you may be able to furnish the means of gospel instruction to all those who are sitting in the region and shadow of death? Which is better, in taking an extensive view of things, to dispense with the luxuries of life, to divest ourselves of all superfluous ornaments, to deny ourselves many things which are generally thought desirable, and to practise a very rigid economy; or to have young men whose hearts are burning with the love of souls, and with a desire to preach the gospel to their fellow men, denied that education which is requisite to their highest usefulness; to have those who are well prepared to bear the messages of grace and salvation to their fellow men in heathen lands, prevented from entering on their work; to have millions and hundreds of millions of the human

family denied the privilege of reading the sacred Scriptures and religious Tracts; and to have schools in pagan countries, which have been gathered by our missionaries, and instructed in the principles of Christianity, dispersed, and the children who have begun to enjoy their advantages, sent back to their heathen teachers? Which will afford us the higher satisfaction, when our bodies shall be food for worms, and our spirits shall have gone to him who gave them; when we shall meet at the judgment seat of Christ those who perished for lack of vision; to have provided amply for our bodies, and to have bestowed sparingly upon the souls of others, or to have practised great self-denial, as to our bodies, and to have bestowed bountifully upon the souls of those in the destitute parts of our country or in the realms of heathen darkness?

We call upon the friends of religion and of humanity in Essex North, especially on those of them who own and cultivate its fertile soil, to practise that self-denial and economy which are requisite, in order that at a time of general depression, *they* may give very efficient aid to the benevolent enterprises of the day. From whom can more substantial help be reasonably expected at this time? We ask, that there may be bestowed upon those objects for which we plead, what can be spared, as the result of a well regulated economy, without any injustice or injury to the body. Let this be done through Essex North the present year, and far more will be contributed at a season of pecuniary embarrassment and depression, than has been contributed at times of the highest prosperity. The present pressure then, heavy and general as it is, should not lessen in the smallest degree the efforts in behalf of the Education Society and its kindred institutions. Retrenchment in less important things should secure ample means for sustaining these institutions.

Give us for the Bible, and Missionary, and Tract, and Education Societies of Essex North all that can be saved by such retrenchment in drink, food, and clothing as will leave for the body that which is necessary for its strength, beauty, and usefulness, and as solicitors for these benefactions, we ask no more. The avails of such retrenchment will be amply sufficient to educate all the pious young men within our limits, who may possess the qualifications and the disposition to come into the ministry; to sustain our part of the men, who are needed, as domestic and foreign missionaries, and furnish our full proportion of Tracts and Bibles for every destitute region of the globe.

WORCESTER SOUTH AUXILIARY.

EXTRACTS from the Eighth Annual Report of the Worcester South Auxiliary Edu-

cation Society, read at Worcester May 8, 1838, by the Secretary, Rev. J. D. Farnsworth.

This Society has been in successful operation eight years, and has thus far to considerable extent accomplished the object for which it was formed. The parent acknowledges this as a dutiful child. May future obedience answer all reasonable parental expectation. Although the Treasurer's Report may be less animating than in former years, it is by no means discouraging. Benevolent institutions feel in common with all branches of business the pecuniary embarrassments of the country. But these hard times will not continue forever. Business will again revive. The banks have already shown their confident expectation in regard to the future. Creditors are expecting that their debts will be paid, and debtors are expecting to pay them. Let us increase our deposits in the bank of faith, which can never fail, and whose circulating medium is good in all countries and ages, and which is always ready to pay spiritual specie to all who need it, and inquire for it.

The circumstances of the Parent Society are now exceedingly trying, and we are called upon to make increased effort to relieve it from its present embarrassments and increase its continued operations. It has been in trying circumstances before; its wants were then made known, and it soon found relief. We trust in God that it will be so now.

For the encouragement of this Society and all who love a pious, learned, and efficient ministry, your Directors would, in the remaining part of this Report, ask your attention to the influence which Education Societies exert upon the ministry.

1. This influence is seen in the increased number of ministers. More than 1,000 young men have pursued their studies under the patronage of the American Education Society alone, who have entered on the active duties of their profession, and are now laboring for Christ in different parts of the globe, and a greater number still are now on their way to the ministry under the patronage of the same Society; so that this Institution alone adds about one hundred annually to the candidates for the ministry. Other Education Societies add a large number.

2. Education Societies strengthen and bring out the physical energies of young men. About one-half of all, who now come into the ministry, are aided directly or indirectly in this way, and the character and habits of these have a great influence upon the rest. Circumstances exert great influence upon men. They are a powerful auxiliary in making or destroying them. Such men are not born in affluence, nor

brought up in abundance. They early learn that they are not to expect to have every desire gratified. They are early taught to exert their strength. By such means their health is promoted, their strength increased, and their physical energies brought out.

3. The systematic and thorough course pursued by Education Societies in preparing men for the ministry, disciplines and strengthens the mind as well as the body.

4. Education Societies promote economy in the ministry.

5. They promote a thorough education for the ministry. They require those whom they aid to go through a regular, full course of study.

6. They promote the efficiency of the ministry in an eminent degree. The beneficiaries are thrown upon their own resources and must help themselves. Their course of discipline tends to make them hardy, active, efficient.

7. Such societies tend to promote and elevate the piety of the ministry, which should be eminently holy. Their pastoral supervision is highly favorable to this. Every beneficiary is to regard it an object of primary importance to grow continually in a spirit of enlightened devotion and of fervent piety.

Lastly. Education Societies tend to make the ministry more devoted to the great and responsible work of preaching Christ and saving souls. This great work is kept constantly in view and the most solemn considerations move them on to untiring effort to make full proof of their ministry.

Alfred D. Foster, Esq. is President of the Society, Rev. James D. Farnsworth, Secretary, and Hon. Abijah Bigelow, Treasurer.

FOR WHAT ARE YOU STUDYING?

THE following remarks, says the Christian Watchman, were recently forwarded by the Rev. Amos Sutton, of Cutaack, addressed to the young men in — Academy, a Freewill Baptist institution, we believe, in New Hampshire.

"My dear young brethren: To you my heart often turns with intense interest. Could my voice reach you, I would entreat you, for Christ's sake, by all your hopes of salvation through him, and for the sake of an innumerable multitude of wretched dying men, who will soon all be in eternity, to ask yourselves if God does not bid you come out and help us. For what are you created? For what are you studying? Is it to sit down in inglorious ease and selfishly drag out your existence amidst voluptuous sweets, or is it that you may co-operate with Christ

in subjugating this revolted world to his dominion? What a career of godlike benevolence is presented you! Enter on it, I beseech you, with all your heart and all your powers. When I look on to the termination of our world's probation, and behold the ransomed millions thronging the gates of glory, I can conceive of nothing half so glorious, as to have been instrumental in augmenting that multitude, and nothing so ignoble as to have had the opportunity of doing this and yet not to have improved it. Brethren, resolve nobly to live not for yourselves, but for Christ, the *commands* of Christ, the cry of dying souls, the untold miseries of man. Cry aloud and spare not."

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held October 10, 1838. The usual appropriations to beneficiaries were made, though the present heavy debt of the Society was thereby increased. How long will the churches of the Lord Jesus permit this state of things to continue!! *Forty-one new applicants* were admitted to the patronage of the Society.

The following vote was passed:

Voted, That the Quarterly Appropriations now reported by the Secretary be made, and be paid when the Financial Committee shall direct.

REV. MR. NASH'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,

SINCE my last report I have spent most of the time in visiting the churches in different parts of Massachusetts. Besides this, I have gone into some neighboring States to attend the anniversaries of different branches of the Education Society. It has been somewhat painful and disheartening to hear from all these the statement that the amount of funds which they have raised, during the year past, is much below what has been expended on their own beneficiaries. In each State I have also heard it observed, that within its limits the churches have more than their share of young men looking to this institution for aid in preparing themselves for the Christian ministry. Hence has naturally arisen the inquiry, Whence are the eleven or twelve hundred young men under the care of the Education Society to derive the means of their support? Have the churches in Massachusetts only, the ability to support their own beneficiaries, and to afford assistance to their neighbors? But who will pretend that these churches have not their propor-

tion of indigent promising young men in training for the gospel ministry?

I trust that what I now say will not be regarded as the language of unreasonable complaint. Most obviously from some source the means of the Education Society must be much increased, or it cannot long continue to make good its engagement to the Christian public. I have been many times interested and cheered to hear it expressed, that for this institution to fail of redeeming its pledge would produce most disastrous effects. Not a few have said with emphasis, this must not be suffered to take place. The impression is evidently extending and gaining strength, that a pious educated ministry is indispensable to the support and extension of our holy religion, and that special effort is needed to provide such a ministry. From the expressions of sympathy and kind regard which I have heard in all quarters I cannot believe that the Christian community will allow this Society to be driven to the necessity of withholding its stated appropriations. Plainly, however, if this is not to be realized, its debt, already swollen to a fearful amount, must not long be suffered to accumulate. Though the amount given in some quarters has been diminished, the disposition to give has, unquestionably, been increased. What has been given, though perhaps less in amount than the donations made in more prosperous times, has cost the givers efforts and sacrifices to which they were not formerly accustomed. Hence the hope is not without reason indulged, that as the prosperity of the country begins again to flow, larger revenues will soon be furnished to the treasury of the Lord. There are individuals in the land, and their number is every year increasing, who have a practical conviction, that they may not live for themselves; that to do good and to communicate is an indispensable part of the religion which fits the soul for heaven.

Still it is painful to observe that the spirit of worldliness and of speculation continues so prevalent in the country; that it does indeed seem hardly checked at all by all the calamities and disappointments which have been experienced. When the hope of gain is gone in one quarter, our countrymen may be seen rushing, as it were by an instinctive impulse, after their favorite object in some new direction. Alas, how few of them make the conversion of the world the great object of their earthly existence. We have sometimes heard individuals say that their object in seeking gain is that they may cast it into the treasury of the Lord. That this is mere pretence I presume not to assert. Still I fear that under this cover persons have many times concealed their avarice from their own view, imagining they were aiming at their Maker's glory when in truth their ultimate object has been their personal aggrandizement or interest. In most in-

stances, if I am not mistaken, they who have professed to make money for the Lord have appropriated a very large share of their gains to themselves. He who studies to know how small an amount of this world's goods may suffice his own purposes, and how much he can devote to objects of Christian benevolence, this man does in truth evince the sincerity of his declaration when he says the object of his efforts and his gains is to promote the divine glory and to save the world. But to how small a part even of the visible church will this statement apply. Unless a spirit of worldliness shall abate in the land, unless our recent pecuniary embarrassments shall have a marked influence in raising the standard of piety, and increasing their zeal for the Lord in the minds of the faithful, we may well tremble for our country and for the church. If what we have experienced shall be without the desired result, we have cause to fear lest heavier judgments await us. The symptoms which I have recently witnessed excite the painful apprehension, that the work of reformation from worldliness and selfishness is much less marked and decisive than is to be desired. It surely becomes every one who has tasted that the Lord is gracious, to seek for more of the grace which bringeth salvation. The time has come when every follower of Christ should make it a primary object of his prayers and efforts, that the standard of holiness may be greatly elevated in the church. Till this is done, its members cannot be expected to come up to the measure of their duty. But till they do this, no reasonable hope can be indulged of the speedy conversion of the world.

Among the hindrances to the success of the aggressive movements in our community against moral darkness and sin, may be mentioned as not the least the frequency of changes in the pastoral office. That good and sufficient reasons may many times arise why a Christian pastor should be dismissed from his flock, can by no means be denied. But that this should take place from every slight and trivial reason which is now suffered to produce it, affords painful cause of disapprobation and regret. By the frequent and uncalled for removal of ministers from their appointed fields of labor, very much is done to impair the confidence and the influence which should ever be attached to the ministerial character. In very numerous instances, time is not afforded to generate those feelings of attachment and respect for a pastor, without which he can never be in the highest degree useful, before he is removed, and his charge are called upon to transfer the regards which they had begun to cherish for him to a stranger. As I have gone up and down among the churches and seen a large part of them continually in agitation from the cause to which I refer, I have been severely pained at what I have witnessed. What a pity, I have often ex-

claimed, that an institution which Heaven has established to bless and to save lost men, and so well adapted to this great end, should be robbed of half its power of doing them good, by a cause which needs not exist. Let every minister give himself wholly to his people for the Lord's sake, let him study as he ought to do, their good, and thus to secure their love and confidence, and let them esteem him highly in love for his work's sake, and it will soon cease to be told so frequently as it now is, that this and that faithful servant of the Lord has been dismissed from his charge. Whether ministers or people are to be charged with the larger portion of blame in the case before us, I shall not attempt to decide. Whether the evil in question arises from a desire to be freed from troubles and difficulties or to rise to distinction on one side, or from a captious spirit or a wish for change on the other, or from any other source, it is to be most deeply lamented. It is quite time that the whole Christian community should take alarm, and employ its united influence that this evil may be checked. If I have been in some instances cheered with symptoms that it begins to be less prevalent than in times past, I have been oftener pained that these symptoms are not more decisive. There are indeed individuals who speak of the frequent dismission of ministers as matter of serious regret. And still the practice is one of almost daily occurrence, and neither ministers nor people seem properly aware of the mischievous consequences which it is adapted to produce. Not unfrequently I have seen this practice operating to the disadvantage of the cause which I am endeavoring to lay before the Christian public. I have heard many assert with peculiar significance, We should feel more interest in assisting to educate ministers, were it possible after they are educated to keep them at their posts. It ought surely to be felt that a sacredness and an importance are attached to the relation of a minister to his charge, and consequences are depending upon it, which forbid that it be trifled with; that it be made a mere matter of convenience or of caprice. It ought to be impressed on the minds of all, that till this relation is regarded in its proper light, as well as its appointed duties properly fulfilled, the inestimable benefits to the world for which it was instituted cannot be realized.

Worcester, September, 1838.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since I have been employed as an Agent of the Education Society, I have labored principally in Sullivan and Grafton counties, New Hampshire. It need not be repeated that

our country in every branch of business for some time past, has been greatly embarrassed by the derangement of our currency. This derangement at first affected our cities more than the country, but recently it has been perhaps reversed. It cannot be doubted that the scarcity of money in our country towns during the past summer has been very great. It has been often repeated, and I presume with truth, that it never was so difficult to raise money in the country towns as during this summer. The season of the year also is one in which money does not generally circulate so freely as in either of the other seasons; and especially among those who are employed in agriculture. These circumstances have made it very difficult to raise funds for benevolent purposes where I have labored.

But though it be difficult to procure means to contribute for benevolent purposes, yet where there are benevolent hearts, something will be done as an expression of the feelings fondly cherished. The churches which I have visited, without an exception, exhibited a disposition to do something for charitable objects, and manifested a deep interest in the prosperity of the Education Society. When they listened to a recital of the wants of this Society, it was evident that they were anxious to afford it relief. It often has been deeply affecting to my mind to witness the efforts some have made for the benefit of this Society. An individual in a place which I visited, and his circumstances were by no means affluent, sent to the distance of ten miles that he might procure money for this Society before I left town. The rich generally have given of their abundance, and sometimes according to their abundance. The poor have given of their penury, and often so liberally as to evince fully that they believed it to be more blessed to give than to receive.

It is very evident to my mind that the Education Society holds an important rank among kindred societies of the day in the estimation of the good and the benevolent. I have often heard such remarks as these, "We cannot do any thing without the Education Society. The other benevolent societies do and must depend upon this for men to carry forward the enterprizes in which they are engaged. This Society brings forward men inured to hardship, disappointment and toil, which qualify them for the labors of the ministry and the trials of a missionary life."

An acquaintance with the young men aided by the Education Society, generally contributes to its prosperity. I frequently have heard it said, If you will bring into the ministry men equal to one aided by your Society with whom I am acquainted, you shall have my support. If there ever should be occasion to call forth an expression opposed to this, it must be the cause of

universal regret among the guardians and patrons of this Institution.

But though there be an interest generally in the prosperity of the Education Society and the other benevolent societies of the day, I am fully convinced that there is but little done for the cause of benevolence to what ought to be and may easily be done.

If Christians generally gave with the liberality for the support of religious institutions that some are in the habit of giving, there would be no want of means to sustain all our benevolent societies, and to keep them in constant and vigorous operation. In a small town which I visited, one man, reputed to be worth five or six thousand dollars, gives annually sixty dollars to support preaching in his own society—another worth fifteen hundred dollars gives annually twenty-five—another worth one thousand dollars gives annually twenty—and a lady worth only eight hundred dollars gives annually twenty-four dollars for the same object—and yet this people contributed to the Education Society. I could not perceive that these families which gave so liberally for the support of the gospel, were consequently deprived of any of the comforts and conveniences of life. They appeared to be truly prosperous and happy. I could not but be reminded while in that place of the precious promises contained in God's word to the liberal and benevolent. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." And why is it that all Christians cannot give with the same liberality, and still greater than these few to whom I have referred? Have we not reason to believe that such liberality, instead of making poor, would make rich? Would not unnecessary expenses consequently be avoided, and those habits confirmed, and feelings cherished, which contribute to our prosperity for time and eternity?

I think that it cannot be reasonably doubted that the liberal give more from principle and less from impulse and circumstances, than formerly. It must be highly important for the stability and prosperity of our benevolent societies to advance still farther in this way of giving. How much labor and effort on the part of clergymen and agents would be avoided, if all were governed by principle on the subject of giving to aid benevolent objects. A man who gave liberally for the Education Society, said to me after he had made his contribution, "My course is to decide first what I ought to give to each benevolent society, and when called upon to contribute,

if I have not the money on hand, I borrow it as I would to pay a debt, and one too which I must pay without delay." This example I regard as truly worthy of imitation.

Wells, Me., October, 1838.

Mr. Hall is now laboring in York county, Maine.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

Extracts from the Annual Report of the Board of Education of the General Assembly of the Presbyterian Church in the United States of America. Presented May, 1838.

WE are warranted by the word of God to believe that the church as an organized agency is that by which God will convert the world unto himself. *If so it has ample resources both of men and means.* The General Assembly has appointed the Board of Education to bring these resources, as far as the Presbyterian church is concerned, into active and extensive operation. And although the Board has doubtless come very far short of what the Head of the church requires, yet he has prospered the efforts that have been made to a degree that demands our devout gratitude, and that of the Assembly whose agents we are. The Board present to the Assembly a summary statement of their labors and their success during the past year.

Candidates.

The number of the candidates for the ministry under the care of the Board during the past year, and under the care of its auxiliaries as far as reported to us, are 526

Of these there are under private tuition and in academies, 136
In colleges, 268
In theological seminaries, 122

Total, 526

These Institutions are located as follows:

In New England, 7
In New York, New Jersey and Pennsylvania, . . . 35
Delaware and Maryland, 2
Southern Atlantic States, 32
Western States, 19

Total Institutions, 95

Of the whole number of candidates now reported, fourteen have declined further aid; one has been transferred to the American Education Society; four have been placed on permanent scholarships at Princeton, New Jersey; three have ceased to prosecute their studies for the ministry, and thirty-one are absent, teaching. The patronage of the Board has been withdrawn from six for conduct unbecoming candidates for the ministry; from five for refusing to sign the pledge which we require of candidates; from forty-four for not reporting for a year or more; and four have been removed by death.

Agents Employed during the Year.

The Rev. Francis McFarland, Corresponding Secretary; the Rev. William Chester, General Agent; the Rev. James A. Peabody, Financial Secretary; the Rev. James Wood; the Rev. Thomas A. Ogden; the Rev. Robert B. McMullen; the Rev. S. S. Davis; the Rev. Daniel Deruelle; and the Rev. James Stafford. Some of the above Agents have been employed only a part of the year.

It is a matter of extremely doubtful experiment whether the work can be carried on with efficiency and success in any section of the church without the services of agents to some extent. Thus far, *uniform experience is against it.* All the facts forbid us to depend exclusively on voluntary agencies. And this is not the experience of our Board *alone*, but of all similar institutions, whether civil or ecclesiastical. Where the machinery has been well constructed by a skilful agent, and a strong impulse given, it will continue to move on for some time; but the friction of indolence and avarice will stop its motion. We find it extremely difficult to obtain suitable agents, and equally difficult to retain them in the service of the Board after we have procured them. The service is so laborious, requiring the agent to be so much absent from his family, meeting frequently with unpleasant repulses where he thought he had a right to expect a different reception, and finding none of the dear delightful sympathies that cling around the pastor, and that bind him to the flock for whose souls he watches, as soon as he can do it with a good conscience, he retires and takes a pastoral charge.

There is no class of ministers in the church whose labors require more self-denial, and who need to be cheered in their work by the General Assembly, and all the pastors and churches under their care, more than the agents of your Boards.

AGE OF EARLY RISERS.

THE following is a catalogue of above twenty early risers. Their age has been mentioned, when it was known. The average age, so far as ascertained, is about 70.

Franklin was an early riser. He died at the age of 84 years.

President Chauncey, of Harvard college, made it his constant practice to rise at four o'clock. He died at 81.

Fuseli, the painter, rose with or before the sun. He died at 81.

Wesley rose at three or four o'clock, and slept but six hours. Died at 88.

Buffon, the celebrated naturalist, says he was indebted to the habit of early rising for all his knowledge and the composition of all his works. He studied fourteen hours a day. Died at 81.

Samuel Bard, M. D. of Hyde Park, rose at daylight in summer, and an hour before in winter (say about five) through life. Died at 79.

Dr. Priestly was an early riser. He died at 71.

Parkhurst rose at five in the summer and six in the winter. Died at 74.

Bishop Jewel rose at four o'clock.

Bishop Burnet commenced rising at four while at college, and continued the practice through a long life. Died at 72.

Sir Matthew Hale rose at four or five. Died at 67.

Dr. Adam rose at five, and for a part of the year at four. He died at 68.

Paley, though naturally indolent, began early to rise at five, and continued the practice through life. Died at 63.—*Library of Health.*

FUNDS.

Receipts of the American Education Society, for the October Quarter, 1838.

Boston, Bequest of Miss Susan C. Hunt—real estate, for the permanent fund	\$7,000 00
INCOME FROM FUNDS	580 23
LOANS REFUNDED	2,028 00

AUXILIARY SOCIETIES.

Essex County South.

[David Choate, Esq. Essex, Tr.]

Beverly, Dane St. Soc. Gent. 48 05—Lads. 20	68 05
Fourth Cong. Ch. and Soc.	11 25
Danvers, Rev. Mr. Braman's parish, in part, 15 of wh. from Mr. Gilbert Tapley, to const. himself a L. M. of Co. Soc. by the hand of Rev. Mr. Park	79 37
Do. from the Rev. Mr. Park's parish	127 33
Gloucester, Sandy Bay,	72 00
[The above by Rev. J. Emerson, Agent.]	
Lynn, Rev. Mr. Cook's Soc. by Dea. Richard Tufts	13 50
Salem, Tabernacle Ch. and Soc. by Rev. Mr. Worcester	121 70—493 20

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Boxford, 1st Par. 40 of wh. is by the Fem. Ben. Soc. to const. their Pastor, Rev. Wm. S. Coggin an H. M.	45 57
Bradford, West Cong. Soc.	42 00
Haverhill, Centre Ch. and Soc. of wh. 29 50 is from Ladies' Ed. Soc. and 30 of wh. is to const. Mr. David Marsh and Mrs. Lydia Boardman L. M's. of the Co. Soc.	100 05
Newbury, Byfield Cong. Soc. in part	12 19
Topsfield, collections	42 00
West Newbury, in part	54 50—296 31
[The above by Rev. Mr. Emerson, Agent.]	

FRANKLIN COUNTY.

[Mr. S. Maxwell, Jr. Greenfield, Tr.]

Ashfield, Gent. 4 19—Ladies 7 70	11 89
Coleman, 1st Cong. Soc.	4 00
Rouse	6 00
South Deerfield, Cong. Soc.	21 75
Sunderland	84 80—126 44

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Ladies' Ed. Soc. by Mrs. H. P. Washburn, Tr.	28 00
Cammington, by Mr. Wm. Packard	1 20
Hatfield, Gents. Ed. Soc.	18 25
Hudley, North Soc. by Mr. E. Brown	7 50
Worthington, by Rev. Mr. Adams	53 17
From the disposable fund of Hampshire Ed. Soc.	402 20—510 32

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Longmeadow, 1st Ch.	13 00
Southwick, a few individs. by Rev. A. Nash, Gen. Agent	3 48
West Springfield, 1st Parish	20 00
Chicopee, Gent. and Ladies' Asso.	14 25
Westfield, Ch. and Cong.	30 93
Rev. George Nichols	2 00—92 66

MIDDLESEX COUNTY.

Medford, Evan. Soc. by Dea. James, thro' Mr. E. Hayden	73 41
Newton, Dea. Benj. Eddy	2 00
Woburn, East Side Shoe Binding Soc. by Miss Almira Richardson	9 00—84 41

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. by Miss Sarah Woods, Tr.	19 00
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SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Patten Johnson, Southboro', Tr.]

Framingham, Evan. Soc.	38 75
Sherburne, Soc. of Rev. Daniel T. Smith, part of wh. is the bal. to const. him an H. M. by Mr. A. Lawrence	82 16—70 91—174 32

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb, by Rev. C. A. Thomas	90 00
Dedham, a Lady, by Mr. Nathaniel M. Guild	1 00—91 00

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Dartmouth	30 33
Easton, Evan. Cong. Soc. 100 of wh. is to const. Lincoln Praske, Esq. an H. M. and 15 to const. Mrs. Drake a L. M. of Norfolk Co. Soc.	165 95
Fairhaven, Fem. Ed. Soc.	24 00
New Bedford, Trinitarian Ch.	14 62—534 90

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, individs. in Soc. of Rev. J. W. Ward, incl. bal. to const. Mr. Joseph Cleverly an H. M.	34 09
Middleboro', 1st Soc. by Rev. A. Nash, Gen. Agent	71 91
Plymouth, Rev. Mr. Whitmore's Soc. bal. of coll. by Rev. J. Emerson, Agent, thro' Rev. Mr. Hall	17 25
Plympton, Rev. E. Dexter I, Dea. C. Bumpus I	2 00
Rochester, Centre 13, Sippican 31 07, Mattapoisett 32 75, North 8 50, by Rev. A. Nash, Gen. Agent	85 32
Wareham, in part, by do.	35 00—245 48

TAUNTON AND VICINITY.

[Charles Godfrey, Esq. Taunton, Tr.]

Attleboro', 2d Cong. Ch. 15 of wh. is to const. Maj. Jonathan Bliss a L. M. of the Co. Soc.	70 00
Berkley, Cong. Soc. in part to const. their pastor, Rev. John U. Parsons an H. M.	19 59
Fall River, Rev. Mr. Fowler's Soc. of wh. 15 each, is from Col. Richard Borden, Dr. Nathan Durlee, Maj. Bradford Durlee, and Mr. Shadrach Scholes, to const. themselves L. Ms. of the Co. Soc.	150 00
Free town, an individ. in Rev. Mr. Robinson's Church	1 25
Pawtucket, Cong. Soc. to const. their pastor Rev. Constantine Blodgett an H. M.	41 50
Rehoboth, Rev. Mr. Paine's Society,	6 00
Seekonk, Cong. Soc. in part 24 56, John Shorey, to const. himself a L. M. of Co. Soc.	39 56
Taunton, Soc. of Rev. Alvan Cobb, to const. him an H. M.	40 00—567 90
[The above by Rev. Joseph Emerson, Agent.]	

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Sab. School	5 17
Milford, Rev. Mr. Long's Soc. by Mr. C. E. Long	13 81
North Brookfield, an individ. by Rev. A. Nash	20 00
Uzbridge, Evan. Cong. Soc. by Mr. Amos Dudley	52 77
Worcester, Lunatic Hospital, by Dr. Woodward, thro' Rev. A. Nash	10 00
Centre Ch. and Soc. an individual, by do.	5 00
A friend	30 00—136 75

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Hubbardston, Ladies' Sewing Soc.	4 25
West Boylston, Soc. of Rev. Brown Emerson, bal. of subs.	16 69—20 91
	\$12,393 45

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Claremont, avails of two gold rings	1 25
Dublin, Trinitarian Ch.	6 52
Gilsum	3 50
Henniker, Fem. Ed. Soc. 17 25—Hon. Joshua Darling	27 25
5 00—Mr. Abel Conner 5 00	13 00
Keene, Ladies' Ed. Soc.	13 00
Londonderry, Pres. Soc. bal. of subs. by Rev. A. Nash, Gen. Agent	3 00
Nelson, Rev. Gad Newell, by do.	1 00
Peterborough, Ladies' Ed. Soc. by Miss Elizabeth S. Wilson, Sec. and Tr.	7 00
Stoddard, Cong. Ch. and Soc.	12 04
Winchester	5 00
Warner, Dea. E. Barrett 1 00—Challis F. Kimball 1 00	3 00
—Rev. E. Salisbury 1 00	3 00

[The following by Rev. Job Hall, Agent.]

Bath, Rev. Mr. Sutherland's Soc., 75 00 of wh. by Ira Goodall, Esq. Sec.	115 37
Do. West, Rev. Mr. Nichols's Soc.	8 87
Canaan, Rev. Mr. Conant's Soc.	2 50
Campton, Rev. Mr. Beach's Soc.	29 75
Hanover, Rev. Mr. Wood's Soc.	56 55
Do. East, Rev. Mr. Berkley's Soc.	3 00
Haverhill, Rev. Mr. Fleming's Soc. 40 of wh. is to const. Rev. Mr. Fleming an H. M.	45 07
Hon. S. P. Webster, to const. himself a L. M. of the N. H. Br.	15 00—60 07
Lyme, Rev. Mr. Tenney's Soc.	75 00
Lancaster, Rev. Mr. Richardson's Soc.	18 50
Lebanon, Rev. Mr. Cook's Soc.	36 11
Orford, Rev. Mr. Campbell's Soc.	20 00
Do. East, Rev. Mr. Davis's Soc.	5 58
Plymouth, Rev. Mr. Pimchard's Soc.	50 29
Piermont, Rev. Mr. Fuller's Soc.	13 81
	\$577 96

NORTH WESTERN BRANCH.

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Brattleboro', Cong. Ch. and Soc.	37 26
Bethel, Ladies' Soc. of Industry	11 35
Brookfield, Donation from Doct. Daniel Washburn, by Rev. Mr. Leavitt	100 00
Essex, Donation from Dea. Watkins, by Rev. Priest. Wheeler	3 00
Jericho, Cong. Ch. and Soc.	14 58
Rochester, do. in part to const. their pastor, Rev. C. D. Noble an H. M.	10 00
Royalton, Yo. Ladies' Soc. by Rev. A. Nash, Gen. Ag't	16 00
Thetford, 1st Cong. Ch. and Soc. by do.	27 39
Westminster, East, do. by do.	5 00
Windsor, Messrs. Richards and Tracy	15 85
From the Treasurer of Washington Co. Aux. Ed. Soc.	100 00
	\$340 43

CONNECTICUT BRANCH.

[Elihu Lett, Esq. Hartford, Tr.]

Andover	22 00
Columbia	26 60
East Hartford	37 80
Glastenbury, Mr. David Hubbard	20 00
Hartford	27 50
Middletown, Mrs. E. Ward	10 00
Northford	17 00
Salmon Brook, in part	22 40
Simsbury	35 90
Turkey Hills	18 75
Windham	23 59

[The above by Rev. S. H. Riddel, Sec. of the Br.]

Bloomfield, cont. in Rev. Mr. Everett's Soc. 29 00—L. Latimer 5 00 by Rev. Mr. Everett	34 00
Franklin, Dea. McCall 20 00—Mrs. McCall 3 00, by Charles Colt, Esq.	23 00
New London, Lads. by Thomas S. Perkins, Esq.	29 87
New Milford, Rev. Mr. Porter's Ch. 7th ann. paym't of Temp. Scho. by Mr. Abel Hine, Tr.	75 00
Saybrook, 1st Cong. Soc. in part to const. Rev. Frederick W. Hotchkiss an H. M. by A. Shepard	20 00
	\$443 41

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

Charleston, S. C. Rev. John Dickson, by Rev. D. W. Harrison	5 00
Catskill, N. Y. Orin Day, Esq. in addition to 100 in June	50 00
Coll. in Pres. Ch.	46 55
Frederick Hill, in part to const. Julia N. Hill a L. M.	5 00
Rev. Dr. Porter	10 00—111 55
Hudson, Charles Paul, by Rev. J. B. Waterbury	5 00
New York City, Cent. Pres. Ch. Rev. William Adams	20 00
Madison St. Ch. Jas. B. Clark, Esq.	250 00
Murray St. Ch. coll.	93 18
Spring St. Ch. George Dayton	2 00—365 18
Newark, N. J. 1st Pres. Ch. coll.	100 00
Miss Susan Baldwin	4 00—104 00
2d Pres. Ch. coll.	56 46
do. Month. Con.	50 00
Rev. E. Cheever	5 00
On acc. of Ladies' Schol.	20 00
Hon. T. Freelinghuysen	37 50—168 96
3d Pres. Ch. coll. in part	78 35
Mr. Thomas	10 00—88 35
Yo. Ladies' Institute	5 50—366 81
Princeton, N. J. William Hunting	1 00
Schaghticoke, N. Y. Pres. Ch.	30 50
	\$855 04

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Augusta 18 91—Amboy, Lads. Char. Soc. 9 50	28 41
Binghamton 102 63—Eliza Park, bal. due on L. Membership 20	122 63
Clinton 51 66—Yo. Ladies' Dom. Sem., 5	59 66
Camillus 77 56—Yo. Ladies' Ben. Sr., 14 50	92 06
De Witt 7 68—Eaton Village 6 81—Fayetteville 55	69 49
Holland Patent 20 80—Homer 38 00	58 80
Hamilton, 2d Cong. Soc. 21 43—1st Bap. Soc. 13 00	34 43
Lebanon 10 50—Morrissville 6 50—Manchester 4 12	21 12
Marshall 11 69—Manlius 80 00—Nelson Falls 7 62	99 31
New Hartford 45 10—North Gage 4 88—Oriskany Falls 14 66	64 64
Paris 22—Sauquoit 20 67—Sangerfield 9 99	52 66
Trenton 10 35—Union 13 07—Verona 7 20	30 62
Vernon Village 17 60—Vernon Centre 12 73	30 33
Westmoreland 21 22—Waterville 35	56 22
Sundry other collections, not specified	113 94
	\$931 32

[The above by Rev. Daniel Clark, Jr. Sec. and Ag't.]

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Albion 24 04—Bergen, coll. in part 8 58—Candour 11 70 44 32	
Canandaigua, Miss Beisey Chapin 20—Mrs. H. B. Martyn 10	30 00
Canoga 12 31—Chili 3 50—Chyde 16 72—Castleton 23 28	55 81
Campbell 5 25—East Bloomfield 41 80—Gaines 1 56	48 61
Geneva, H. H. Seeley 100—G. E. Seeley 15—H. Dwight 50—C. A. Cooke 50—Judge Southerland 25—Collection 93	333 00
Genoa, coll. 43 92—Hammondsport, coll. 3 25	47 17
Hopewell, coll. 10—Leroy, coll. 15 94—Livingston, coll. 9 97	35 91
Liconia, coll. 25—Lyons, coll. 33 47—Newark 15	73 47
Penn Yan, coll. 54 82—Pheips, coll. 4 60—Prausburgh, coll. 52 52	141 91
Richmond, coll. 38 82—Rushville 28	66 52
Rochester, 1st Ch. coll. 82 38—3d Ch. coll. 28 07—Bethel Ch. coll. 83—Brick Ch. coll. 93	286 45
Seneca Falls, coll. 33—Sheridan, coll. 9 75	42 75
Silver Creek, by a Lady 50—coll. 26 50	56 50
Vienna, coll. 30—Elmira, S. Bingham 10	40 00
Johnstown, Pres. Ch. coll. 19 73—Cong. Ch. coll. 5 53	25 26
[Rev. Timothy Stillman, Sec. and Agent.]	\$1,38 01

Whole amount received \$16,907 62.

Clothing received during the Quarter.

Boston, Mrs. Christian Baker 5 shirts and 6 pr socks, valued at 10 50.	
Bethel, Vt. Lads. Soc. of Industry, a Box, valued at 11 00.	
Dedham, Ms. a few Ladies, 9 shirts and 3 vests.	



J. Maynard, Boston.

JOHN FARMER, M.A.

Sec. Secy. V. H. Historical Society.

From a miniature painted in 1824.

Engraved for the American Quarterly Register.